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HISTORICAL SKETCHES

OF THE

BAPTISTS OF SOUTHEAST MISSOURI.

EMBRACING :

An Account of the First Baptist Families of the Great West; the First Churches; the First Associations, and Biographical Sketches of the First Ministers. Including an Account of the twelve Associations of Churches, and the Ministers going out from these First Baptist Churches from 1796 to 1886. The Founding of the First Institution of Learning under Baptist Patronage in Southeast Missouri.
• The First Baptist Periodical and other Important Matter.

By H. F. TONG,

With an Introduction by
WM. H. MAYFIELD, M. D.,
Of St. Louis, Mo.

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H. F. TONG.

PREFACE.

The sketches comprising this volume were written at the solicitations of many brethren and friends of Southeast Missouri, this being the empire ground, or district, from which the great Baptist family (now numbering nearly one hundred thousand in the State) started forth; having first planted here the standard of gospel truth and soul-liberty, which finally struck the last blow to Papal power in these American States and Territories. Feeling it but a just pride of the Baptists, of Southeast Missouri, to preserve, as a memorial, a combination of historic sketches in book form; thereby preserving their high appreciation of the *labors, toils* and *sacrifices* of the *fathers*, who were the first instruments, under God, in the establishment of the great cause of Christ and soul-liberty in the wilderness of the great West. A fact to be transmitted to their children and the generations to come, reminding them that it was here, in Southeast Missouri, that this great work first began: the first sermons were preached; the first house of worship was built;

the first refusal to comply with *Roman edicts* west of the great river; the first churches were established, and the first Baptist Association was organized.

These facts are not gathered from tradition, but from written testimony preserved by individuals, church records, and Minutes of associations. They furnish a continuous train of dates in connection with the events and circumstances mentioned in the sketches, which the writer, after two years of the most assiduous labor and toil, has sought to gather and compile at the request of brethren whose hearts seem to be knit together with those who have gone before.

He disclaims any merit for discharging a duty so full of interest and pleasure, and desires here to tender his sincere thanks to the many brethren and friends who have aided him by their writings, manuscripts preserved, and Minutes of associations sent or handed him. In particular, he would mention Eld. William Polk, of Ironton; Eld. Pinkney Graham, of Castor Church, Madison county; E. L. Graham, Esq., of Twelve Mile Church, with many others, too numerous to mention. Also, he acknowledges much aid from sketches gathered by Bro. R. S. Duncan, in the *History of Missouri Baptists*, and from Minutes

furnished by Miss Rachel Adams, of Mt. Carmel Church.

Hoping that all will remember that he submits this with affectionate consideration for their labors, and praying that God's blessings may go with this little volume and give it a welcome reception with all; and that it may accomplish good, he sends it forth.

Respectfully, H. F. TONG.

INTRODUCTION.

The history of the Southeast Missouri Baptists is as important to them as the history of Great Britain is to the English. No man can write that history except he be one of the actors in it. Such is truly the case in the one whose pen has compiled the facts contained in this book. God calls men to do work, and, I believe, God called Bro. Tong to do this work; because He led him through a long series of events, for over a third of a century, and filled his fertile mind with facts that must be recorded. Bro. Tong is a minister of the gospel of Christ, true and tried. The writer of this note has been intimately connected with him for twenty years. Through all this time I have seen him stand up for God and the right. Religion, good morals, higher education of heart and head, an honest, upright life on Sunday and all the rest of the week, have been fully exemplified in this brother's life and labors.

Bro. H. F. Tong was born in Mine La Motte, Madison county, Mo., Nov. 6th, 1836, and raised in that county. His father, Henry D. Tong,

a native of Kentucky, was the eleventh of thirteen sons of Wm. Tong, who was a soldier of the Revolution and a native of Maryland. In the year 1820, his grandfather came to Missouri. His mother was Miss Minerva Allen, of Madison county, Mo. They were both members of the Baptist church. His father was a zealous Christian worker in prayer and exhortation. The Tong family before this were Episcopalians. Bro. Tong only received a common school education—only spent three months in college at Arcadia, Mo., near Ironton. His father being a farmer, naturally taught his boy to work, which, by the way, is one of the most important lessons of a secular nature.

He found Christ precious to his soul in June, 1849, at the age of 14 years. He often says: "I never shall forget the day that Jesus washed my sins away." Four years later he was baptized into the fellowship of Pendleton Baptist church, St. Francois county, Mo., by the beloved Elder Wm. Polk, and began preaching in March, 1855. In March, 1858, he was married to Miss Christiana H. Jones, of Madison county, Mo. For seven years he endured great affliction and many sore trials in consequence of his sickness and inability. On this account he refused

to be ordained to the ministry, but gave all his spare time to the acquisition of knowledge and study of the grand principles of the Bible. In November, 1867, he was set apart to the ministry by the order of Bethel Baptist church, by Elder Robert C. Mortin, the pastor, and others. In 1869, he removed to Bollinger county, Mo., and, in June of the same year, organized the Mt. Carmel Baptist church, assisted by Elder Pinkney Graham. He has resided near there most of the time since. Out of these seventeen years he has served this church as pastor thirteen years; two of the remaining years he served as District Missionary of St. Francois Association, and one year as General Financial Agent for the Mayfield-Smith Academy. In 1880 he organized the Little White Water church at Mayfield, Mo.; also Bethel church, Patton, Mo., and aided in ordaining ten ministers, and helped organize several other churches, and helped to set apart a number of deacons. He has served as pastor of the following churches: Castor (now First Baptist church of Marquand), Shady Grove, Marble Hill, Mosley, Trace Creek and Mt. Zion (now New Salem.) He has been honored as Moderator of the St. Francois Baptist Association at different times. In the midst of political confusion, or religious

strife, he has always held the public confidence; has always drawn large crowds of people, and his labors have been greatly blessed. Patience, forbearance, and a strong love for souls, are characteristics of our beloved H. F. Tong.

I esteem it an honor to give you this brief sketch of the life and labors of my former pastor. He has brought forth the memory of many of God's noble servants, who have long since gone home, and, but for this book, would be known no more. We here have their blessed example. This ought to stimulate each of us to higher aims and more active work for the Lord. You are making a history. How do you want it to read in the sight of your fellows? God knows it all. May He give you grace, grit and go-ahead-ativeness enough to act your part of the future in such a way as will honor God and benefit your fellowman.

Mrs. Christiana H. Tong, wife of the author of these sketches, daughter of Thomas and Delila Jones, was a native of Madison county, this state. She was born Jan. 20th, 1837; was converted and baptized into the fellowship of the Bethany Baptist church, under the ministry of the beloved Wm. Polk, in the year 1855. From this time forward she was *faithful* and *true* to her

church, as well as to her family, and all who needed befriending, who called at her gate, were never turned away without proffered aid, at least. She made the doctrines, precepts and examples of Christ the ornaments of her beautiful and impressive life. By her remembrances she aided much in these sketches. She died April 27th, 1888, saying, among her last words: "Oh, that I could be at rest;" to which she soon went with the smiles of beauty and peace resting on her face. When asked if she had anything to submit to these sketches, she produced the following, which is here given, saying: "This, sir, is all; this is for you and me."

THEY ARE GROWING OLD TOGETHER.

They are growing old together,
 Spring and summer time have fled,
 Fled with bud and bloom forever,
 As the autumn tints are shed.
 They have wreathed the May-day blossoms,
 They have plucked the flowers of June,
 They have seen the last sheaves gathered
 Underneath the harvest moon.

They are growing old together,
 They are fading side by side;
 There are seams they cannot cover,
 There are scars they cannot hide;
 And they bear the silent record
 Of many a care and loss;

Of many a toilsome day's march,
And many a weighty cross.
They are growing old together,
They have counted many a mile ;
They have cheered and helped each other,
Over many a broken stile.
And when grief's quivering arrows,
In their stricken hearts sank deep,
They have stifled each other's sorrows
That the other might not weep.
They are growing old together,
As they journey down the hill,
Soon their feet must near the river,
With the waters deep and chill ;
Where the phantom ship will anchor,
To embark her spirit freight ;
And one of them will sail with her,
And the other have to wait.
But soon the day will come,
When the other has to go,
And then they hope to meet,
Where beloved part no more.

W. H. MAYFIELD.

THE FIRST SETTLEMENTS OF MISSOURI.

Some two hundred and four years ago, the great valley of the Mississippi was formerly taken possession of by Robert Cavelier De la Salle, a Frenchman, who, in 1682, took formal possession of the country near the mouth of the great river, Mississippi. By this act the King of France claimed dominion of almost the whole of the great valley of the Mississippi, which was called the Province of Louisiana; and so continued his claim until, in 1763, eighty-one years after the country was first claimed, France relinquished her claim to all the country east of the great river. Forty years after this act in 1803, France ceded the province of Louisiana to the United States, and in March, 1804, all of upper Louisiana; after which all this vast Territory north of the Southern boundary of Arkansas and west of the Mississippi, was called, by Congress, the District of Louisiana. It was afterwards called the Territory of Louisiana, and still later the Territory of Missouri, which last name was given in 1812. It included in its bounds

the present States and Territories of Missouri, Arkansas, Iowa, Nebraska and Oregon, and the larger parts of Kansas and Minnesota; also Washington, Montana, Idaho, Dakota, and many parts of Wyoming, Colorado and Indian Territory.

The Capitol of the Territory of Missouri, which had been called Upper Louisiana, was St. Louis. In the year 1820, the State of Missouri was organized, and was admitted into the Union in 1821. From November 1st of that year, the Capitol was at St. Louis; at St. Charles from 1821 to October 1, 1826; since which time it has been at Jefferson City. In the year 1836, by an act of Congress, the Western boundary was extended to include what was called the Plate Purchase, when the State of Missouri was established in its present geographical limits and bounds.

Originally, the State was divided into five Districts: First, New Madrid, including all the territory between the Southern boundary of the State, and a place called Tywappity Bottom; second, Cape Girardeau, including all the territory between Tywappity Bottom and Apple Creek; third, St. Genevieve, including the territory between Apple Creek and the Meremac

River ; fourth, St. Louis, including the territory between the Meremac and Missouri Rivers ; fifth, St. Charles, including all the territory north of the Missouri River.

That part of the State known as the first three divisions, or parts, which is now called Southeast Missouri, is the part to be identified in the Baptist History, of which I am now about to write.

The first actual settlement of white inhabitants in Southeast Missouri, so far back as tradition can fix the date, was in the county of St. Genevieve, in the year 1735. Subsequently, in the year 1763, several French families came from Kaskaskia and St. Philip, and settled in this part of the country. The next settlement was made where St. Louis now stands, in the year 1764. The settlement of St. Louis was established by a French merchant, named M. Liguist, who called it St. Louis in honor of Louis, the fourteenth king of France, not knowing that the King had already ceded the territory to their old enemy, Spain, and that it then belonged to her ; afterwards ruled by her authority, until ceded to the United States.

From these statements, the reader may have a view of the first settlements west of the great river, and especially Southeast Missouri ; from

which field the following historical sketches of Baptist history are gathered: Their first settlements, the first Baptist preacher, the first church, the first association organized, followed by a review of the labors, toils and sacrifices, made for the establishment, success and progress of the cause of truth and liberty.

CHAPTER I.

THE FIRST ASSOCIATION.

Beginning in 1796, the first Baptist settlement, the first minister, the first convert, the first baptism, the first church, the first Baptist association were established west of the great Mississippi River; and these were the first Christians, other than Roman Catholics, to set foot on the land of Missouri.

This was many years before Missouri became a state, and while, as yet, her territory was controlled by foreign kings. A few Baptists came and settled in her borders, and, as, at this time, Romanism was the established religion, no freedom of conscience was allowed; consequently, those who met to worship God in the simplicity of gospel faith, did so at their peril. The few Baptists, who were here prior to the close of the eighteenth century, were frequently threatened by the emissaries of the Pope. But they counted not their lives dear unto themselves, and thus went forward, not fearing those who could kill the body, but trusting in Him who had power to

destroy both soul and body in hell. With this Divine trust they seemed to become emboldened by the threats of the Papal power, and therefore raised their voices in opposition to the superstitions, corruptions and innovations of the Romish Church. In defending the doctrine of salvation, by a personal and living faith in Christ (as the Head of the Church), certainly those were noble spirits that first planted the standard of a pure Gospel west of the great river, maintaining at the same time the right of soul liberty. They were Baptists, and the first of whom we have any account (as they were the first Christians other than Catholics that ever set foot on the soil of Missouri) were Thomas Bull, his wife and her mother, Mrs. Lee. They settled in what is now Cape Girardeau county, in the year 1796. Mrs. Bull and Mrs. Lee died before the first church was organized. The next that came to this part of Missouri were Mr. Enos Randol and wife, and Mrs. Abernathy, the wife of Mr. John Abernathy, in 1797. They settled a few miles south of Jackson, the present county-seat, on Randol's Creek, so called in honor of Enos Randol, the first settler near it. These families lived, for several years, in the midst of forest wilds, with Indians on almost every hand, entirely des-

titute of even ordinary church privileges, though they occasionally met together, not publicly, to sing, and pray, and worship God in this wilderness, this great wilderness, doubtless the greatest on the American continent, embracing, first and last, all the country west of the great river, extending from the Gulf of Mexico to the British possessions on the north, and westward to the Pacific Ocean, a territory sufficient for the planting and establishment of more than twenty of the grandest States of the American Republic. Such was the county in which our Baptist fathers first settled. But they were not destined to live long in this way, as, in the year 1799, they were encouraged by a visit from Elder Thomas Johnson, an aged Baptist minister from Georgia, who was probably the first Baptist preacher of the regular order who ever came west of the great river. Elder John Clark, who was a Baptist in principle, though not a member, preceded him one year. We will here mention, of Elder John Clark, that he was a Methodist preacher, who, after visiting this part of the Territory, finally became identified with what is called the St. Louis District or settlement, in which he became a member of the regular order of Baptists, with whom he spent the remainder of his long and useful life.

Of Thomas Johnson's life we have but limited information. He was doubtless a native of the State of Georgia, where he resided at the time of his missionary tour west of the great river. And right here we mention him as a missionary. The first Baptist of the regular order that ever preached in Missouri was a missionary. It is said of him that most of his ministerial life was spent as missionary to the Cherokee Indians in his native State. His visit to Missouri was a great blessing to the scattered sheep of this great wilderness, and, though contrary to the law of Romanism, he preached the blessed gospel to them, not in stately houses like we have to-day, with large public gatherings of the people, but in the log cabins, and out-of-the-way places, to small companies of eager hearers with honest purposes and warm hearts. They made no great parade about their meetings, lest they should be interrupted by the agents of the Pope.

The preaching of this old pioneer missionary was fruitful of good, during his stay, even beyond the encouragement it gave to the children of God in the wilderness, as, under his preaching, Mrs. Ballou, the wife of one of the oldest settlers, was converted and baptized by him in Randol's Creek. This, without doubt, was the first

baptism ever administered in Missouri; and, as there was not a church in the Territory, Mr. Johnson, following an old custom, gave Mrs. Ballou a certificate of baptism, which, in a practical way, answered all the purposes of a church-letter of dismissal.

Eld. Johnson died in his native State about the year 1830. The year 1805 constituted a new era among Baptists in this wilderness land. One year before, France had ceded Upper Louisiana to the United States, which event brought with it the enjoyment of *religious liberty*. Another fact also contributed this year to the prosperity of the Baptist cause—the coming to the territory of Eld. David Green, whom God seemed to have chosen as His instrument to permanently plant the gospel seed in this great wilderness.

David Green was a native of Virginia. He spent most of his life in North and South Carolina, preaching the gospel to the poor. During the early settlement of that State, he moved to Kentucky, where he resided till 1805, when he came to Missouri. A few Baptist families had moved and settled in Tywappity Bottom, some ten or twelve miles south of Cape Girardeau. Several others had also settled in the neighborhood of Jackson. To these families Brother

Green preached for a while, and then returned to his home in Kentucky. The condition of his brethren in the Missouri Territory rested so heavily upon his mind that he could not remain away from them, and the next spring he came with his family and fixed his home in Cape Girardeau county. He continued his labors in that district, organized the first two churches in the Territory, and on the 9th of December, 1809, was taken home to his rest, in Heaven.

The first Baptist Church ever formed in the Missouri Territory was in the Tywappity Bottom. As there has been some doubt about the date of this church, and as the honor of its being the first has been claimed for another, we give the testimony entire on which this statement is made.

In this vicinity, the first Baptist church, called Tywappity, was organized in 1805, of some eight or ten members. This was the first religious congregation, other than Roman Catholic, that was gathered west of the great river.

The next year, 1806, the second, called Bethel, was organized in the vicinity of the present site of Jackson, about twelve miles northwest of Cape Girardeau. In this vicinity, quite a colony of Americans from Kentucky and other States, including several Baptist families, had settled. A

preacher by the name of Green officiated with these churches in their early formation.

Tywappity Church was a feeble body from the first, and became defunct after a few years, but was reorganized in 1809, or another church occupied its place, to which Mr. Edwards ministered in 1817. The meetings were held at Ross Point, or near the present site of Commerce, in Scott county. [*Peck's Reminiscences of Missouri, Western Watchman*, volume 8.]

Hardships of These First Families.—Even ten or twelve years after the date last named, they were sometimes reduced almost to starvation. We give the following description by an eye witness :

On Saturday, November 15, 1817, we were circumnavigating the great bend—the flood of the Ohio checking the current. When we left Shawneetown, there was not half a barrel of flour in the place, and it was only by a special favor that we got two loaves of bread. We had laid in a supply of fresh beef, and the captain had a small stock of hard sea-biscuit, so a supply of eatables of some sort must be had at the first settlement, which proved to be Tywappity Bottom. On Sunday, at 12 o'clock, I found here two Baptist families and learned some important

facts about the state of religion and schools in this part of the territory. No milk and no meal could be had, but we obtained a few ears of damp corn from the field, and a bushel of potatoes. The mills, such as then existed, were out of repair, and no family enjoyed the benefit of corn dodgers. Hominy was the substitute for bread. Our progress, by the setting *poles*, the *cordelle*, and the *bushwhacking*, from this time until we reached St. Louis, was at the rate of eight or ten miles each day. On the 17th, we reached Ross Point, where bluffs set in, or jut out into the river, and where resided John Baldwin, a Baptist of some prominence. Here, also, I found and made the acquaintance of Eld. James P. Edwards, who subsequently died in the western part of Kentucky. Such was life in this early settlement. *Ibid.*

We have already seen that the Bethel Church was the second gathered in the Territory. It was organized July 19, 1806, a short distance south of the present site of Jackson, the County-seat of Cape Girardeau county. I am writing with the old book of records before me. David Green, the minister, and Deacons George Lawrence and Henry Cockerham officiated in the constitution.

The constituent members were Eld. David

Green, Thomas English, William Matthews, Lena Green, William Smith, Jane English, Agnes Ballou, Thomas Bull, Clara Abernathy, Edward Spears, Catherine Anderson, Anderson Rogers, Rebekah Randol, John Hitt and Frances Hitt; in all, fifteen. Thomas Bull was chosen Writing Clerk, and William Matthews as Singing Clerk.

Eld. David Green ministered to this flock in the wilderness for a few years and then died.

Bethel Church, though the second organized, may be regarded as the first permanent church organization in Missouri. The first, Tywappity, having become defunct not long after it was organized. And from Bethel Church, directly or indirectly, sprang all the churches that composed the first Association ever organized west of the great river.

The first house of worship ever erected in Missouri, save those built by Catholics, was built by the Bethel Baptist Church above mentioned not long after its organization. It was constructed mainly of very large yellow poplar logs, well hewn; it was about twenty by thirty feet, and located about one and a half miles south of Jackson.

In honor to, and in memory of this house of worship, built by these first pioneer Christians

of the great West, we submit the following highly complimentary address, by Rev. J. C. Maple, which accompanied a handsomely mounted gavel—made of wood from one of the sills of the old Bethel Church House—presented to the Moderator of the General Association of Missouri, at its Session held at St. Joseph, in October, 1875:

ADDRESS OF REV. J. C. MAPLE, D. D.

Brother Moderator and Brethren:

I have a pleasant duty which I desire, by your permission, to perform. It is known, my brethren, that, as in other States, the Baptists were among the first to erect the standard of the cross in Missouri; and though we are not of those who have faith in the preserving power of relics or amulets, we do believe in guarding with care our records; and both duty and affection require us to treasure some of the mementoes of the men and their work, who were the pioneers in this great State.

From 1731 to 1803, the condition of the Government affairs of the province of Louisiana, which then included what is now the State of Missouri, was far from being settled. The question of Spanish or French rule was not arranged to the satisfaction of the people, yet for years

the upper territory was under the control of a Spanish Governor, whose headquarters were at Cape Girardeau. Here he ruled with the pomp and severity of an oriental prince. He was never without his retinue of priestly advisors. Influenced by these vassals of the Pope, he, at one time, issued an order that all the people who resided within a distance of fifteen miles from his mansion, should, on a certain day, attend mass at Cape Girardeau. The few Baptists then in the province, and residing within the district named in the order, dared to disobey the command, and it was only by what the priest termed the neglect of the Governor, that they narrowly escaped the penalties of their heretical insubordination.

In 1806, the Bethel Baptist church was organized, and soon afterward a house was built, in which they met to worship God. This was the first house of worship built by anti-Catholics, west of the Mississippi River. From the great river to the Pacific Ocean this log house was the only building devoted to the service of the living God. The membership of the church was not large, but formed an active, consecrated band. When visited by those remarkable pioneers, Peck and Welch, they found her an earnest, liberal,

working missionary body. Even the amount of money contributed for missions has been kept upon the records by the unwearied chronicler, Rev. John M. Peck.

But, in a few years, a portion of the church withdrew and formed a new organization, in the village of Jackson, one mile north of the old Bethel meeting-house. This was not the first, but the fourth colony which had gone out from the mother church. But those who remained after the formation of the Jackson church, unfortunately, became anti-Missionary, and, of course, the Bethel ceased to exist with the death of those who were the members. The church in Jackson is, therefore, the proper representative of this first Baptist church of Missouri. At the suggestion of Rev. W. J. Patrick to the pastor of that church, Rev. James Reid, I had this gavel made. It is composed entirely, except the mounting, of wood taken from one of the sills of this first temple erected in the western wilderness. The old house has been torn down. The hand of time and the ruder hand of man have accomplished the work of demolition. But that spiritual temple, of which every truly regenerated man or woman forms a part, will never feel the weight of years, nor yield to the wasting force of time;

but, sustained by the Almighty Hand, this more glorious structure, which we labor to erect, will endure with the Rock upon which it is founded, not only through ages, but its existence is absolute and eternal. This little piece of wood may serve to remind us of the small beginning of the Baptist denomination in Missouri, sixty-nine years ago. In less than seven decades the one church has increased to 1,292, and the little band, that then stood alone in this vast region, has become nearly 90,000, to say nothing of the large number and the glorious work now being accomplished in other States and Territories west of the Mississippi River.

To-day, we may well exclaim: "What hath God wrought?" And while we should carefully avoid all vain glorying over our numbers, let us, to-day, take fresh courage from this little memento of the past, and seek an increase of consecration to the Master's work, commensurate with our numbers and our opportunities. We have not now, as then, a single log house in the wilderness, but many elegant houses of worship; and what is still better, a noble band of able and consecrated ministers, who preach the Word of life in these well built temples.

We have all the needed facilities for great use-

fulness. Let us, my brethren, with the call of this gavel, hear the voice of the little band that began the work in the great state,—exhorting us to greater activity; and, in the name of Him by whom they conquered, promising us yet greater victories.

To your care, my dear brother, as the Moderator of this body, I commit this memento. When seven more decades have passed away, may it appear that our growth has equalled, if not surpassed, the rate of the past.

Rev. J. M. Peck visited the Bethel Church in the year of 1818. He speaks of having preached there on the subject of “Missions,” and of taking collections amounting to \$31.37. He says that “this church, at that time, was the most liberal contributor to missions in the Territory.”

The Bethel Church sent messengers to the Red River Association, Kentucky, in 1810, and continued to do so until the formation of the Bethel Association in 1816, an account of which will soon be given.

A Baptist preacher, named William Murphy—a native of Ireland—came from East Tennessee, with his son William and one Silas George, and located claims just south of the present site of Farmington, St. Francois county, in 1798. Rev.

Murphy and Mr. George both died on the way home, as they were returning for their families. David Murphy cut the first tree in what was known as the Murphy Settlement.

In 1804 Mrs. Sarah Murphy, the widow of Rev. Wm. Murphy, came to the claim located by her husband in 1798. She was accompanied by her sons, Isaac and Jesse, a grandson, and several others. Three years after she came to this county, she organized a Sunday-school, which continued in successful operation for many years. The school was organized not far from where Farmington now stands, and was, doubtless, the first organized in the great West. It was a model school for the times. [Life of Eld. Wilson Thompson, p. 175.] [Minutes of Bethel Church, June, 1810.]

THE ORGANIZATION OF THE FIRST BAPTIST ASSOCIATION WEST OF THE MISSISSIPPI.

I have briefly sketched the early settlements of Missouri, their system of government, manner of living, etc., etc., including the first Baptist families and their settlements, the first preachers, the first convert, the first baptism, the first churches organized, the first house of worship built—embracing a period of from 1735 to 1816. In this year the Bethel Baptist Association was organ-

ized, the first west of the Father of Waters.

I will now proceed to give an account of this Association, taken from the historical sketches furnished by Eld. Wm. Polk, in the "Ironton Baptist Journal." (A notice of this Journal and its editor will be given towards the close of this chapter.) These sketches embrace the writings of J. M. Peck and others, whose reminiscences extend back to the beginning of Baptist work in the Territory of Missouri, besides the lifetime acquaintance of this venerable author with the work and doings of this Mother Association, from the date of its organization in 1816, to 1859, at which time this historical account appeared in the first number of the Journal. It extends over a period of forty-three years. Having these sketches before me, I submit this account as doubtless the most accurate and faithful of any from 1816 to 1859.

HISTORY OF THE BETHEL ASSOCIATION.

This mighty state, with its cities, towns, and densely populated districts, was, says Eld. Polk, a far western wilderness, more difficult of access from the older states than San Francisco is now from New York. The difficulty of towing a keel-boat laden with provisions, farming utensils, and the like, against a rapid current, made emigration

stop as soon as a favorable location could be obtained. Consequently, the lower portion of the state was the first settled by Americans to any great extent, as it had been by the Spanish and French.

Among the first to undergo the hardships of this journey, and enter the wilds of Missouri, were found, as is usually the case, members and ministers of the Baptist denomination. They were scattered about, in settlements, from New Madrid to Old Franklin. They had a few church organizations, but no association of churches, up to the year of 1816, when Missouri was still a wild territory,—its character and inhabitants almost unknown to the world.

The first gathering, for the purpose of forming an association of churches, was held in the small, log meeting house of the Bethel Church, Cape Girardeau county, on the second Lord's Day in June, 1816. Eld. James Edwards preached. The Convention was opened with prayer by Eld. Thomas Donahue; Isaac Sheppard was chosen Moderator, and Thomas Bull, Clerk.

The following messengers from churches were enrolled: Bethel Church, Thomas Bull, John Sheppard, Eld. Benjamin Thompson, and Robert English; Tywappity, Henry Cockersham, John

Baldwin and William Ross; Providence, Wm. Savage; Saline, Eld. Thos. Donahue and John Duval; St. Francois Church, Eld. Wm. Street and Jonathan Hubble; Turkey Creek Church, Wm. Johnson, E. Revelle and S. Baker. Elders H. Cockersham, John Farrar, Thos. Donahue and James P. Edwards were appointed to preach and constitute churches in different parts of the Territory. The Convention then adjourned to meet again, to complete the organization, on the last Saturday in September, 1816, at the same place,—the Bethel meeting house.

THE ORGANIZATION.

In accordance with the foregoing preliminary arrangements, another meeting was held at the Bethel Church, near Jackson, the county-seat of Cape Girardeau county, on the fourth Saturday in September, 1816. The First Baptist Association west of the great River was thus fully organized and called Bethel, after the church with which it met. The Bethel, Tywappity, Providence, Barren, Belview, St. Francois and Dry Creek Churches were the constituents of this Association, and their aggregate membership was 230. Eld. Thomas Donahue preached the Introductory Sermon on this memorable occasion. The preachers, who were members of this Asso-

ciation, were Henry Cockersham, John Farrar, William Street and James P. Edwards.

The origin of the Bethel and Tywappity Churches has already been given. Mention is here given of the others.

The Barren Church, in Barren (now Perry) county, was organized at the house of one Bro. EVANS. With this church, Eld. Donahue lived and labored until his death. He was a truly good man, one of the best examples of piety. He preached the doctrines of the cross with *undeviating* faith and zeal. The confidence of his people was never shaken in him while living, and his virtues were remembered with tenderness, after he went home to his reward.

The Belview Church was organized at Caledonia, Washington county, in July, 1816; Eld. Felix Reading, of Kentucky, was its first pastor.

Providence Church was organized at, or near, Fredericktown, in August, 1814, by Elders Wilson Thompson, John Farrar, and James E. Welch. This last named brother was a licentiate from Kentucky, then on a visit to the Territory. J. M. Peck visited this church in its earlier days, and says that he circulated a subscription paper to secure means to pay Eld. Farrar to preach for them once a month. Sixty dollars was sub-

scribed; but in two or three weeks after, in church conference, a majority voted to, and actually did, burn the same. No wonder it came to naught! From the foregoing, it appears that Eld. Farrar lived elsewhere, although Eld. Polk says, that he was a member of this church and preached for them until 1825, when he moved to Washington county, where he died in 1828, or 1829; that he attended his funeral; that he was a good man, mild in his address, courteous in his manners, sound and unwavering in doctrine, and was recognized as one of the worthy pioneer preachers of Missouri. As to his membership, it seems that he was a member of the St. Francois Church, since the Bethel Church dismissed him, with forty-four others, to form a church by that name.

St. Francois Church takes its name from the river, St. Francois, which rises in the vicinity of the Iron Mountain. This church held its meetings about twenty-five miles below the village of old St. Michael (now Fredericktown, Madison county). The beloved William Street, a member of this church, was also its pastor until his death, which occurred about the year 1827. Eld. James Edwards, after laboring over fifty years, a faithful, God-serving man, died, in 1855, in Bal-

lard county, Kentucky, at the advanced age of seventy-five years; the last years of his life found him still preaching the Gospel faithfully and regularly.

The Constitution of the Bethel Association, drafted by a committee, was the same as that adopted by the Virginia Union of Baptists. The Association was thus organized on the principles of the United Baptists, which faith it still holds. The Virginia Association, whose Constitution was thus adopted, was called Red River; it was then known as the Red River Constitution.

As soon as this organization was effected, correspondence was opened with Little River Association, held in Southern Kentucky; and also with Mount Pleasant Association, in Boone's Lick, Missouri. This last Association was constituted, in 1818, of five churches, in which were eight ordained ministers.

In the year 1818, two messengers from these corresponding Associations were present: Eld. Josiah Horn, from Little River, and Eld. Wm. Thorp, from Mount Pleasant. Each one had a long and dangerous journey to travel. That was not an age of railroads nor steamboats; neither was it a silken slippers age, especially among preachers.

The Association was visited, in 1818, by J. M. Peck, T. P. Green and others. A resolution was introduced at this session to open a correspondence with the Foreign Board of Missions. Elder T. P. Green was appointed Corresponding Secretary. Communications were also submitted by J. M. Peck, on Foreign and Western Missions, which resulted in a resolution favorable to missionary enterprises; but the next year it was withdrawn, and renewed again in 1820. It was then resolved that the churches send in their views at the next Association, when the correspondence was again dropped and never afterwards renewed. [*Christian Rep.*, volume 6, part 2, page 37.]

The Association, by this time, had increased to fourteen churches, with four hundred and seventeen members; some of whom were located in the Territory of Arkansas, and were soon dismissed to form an association in that country.

In 1824 the Cape Girardeau Association was formed of eight churches dismissed from the Bethel for that purpose, viz.: Barren, Dry Creek, Bethel, Tywappity, Clear Creek, Apple Creek, Ebenezer, Big Prairie, Hebron and Shiloh. Two other churches were dismissed, in 1831, to form the Franklin Association. Thus the Old

Bethel will be found to be the parent of most of the associations of Southeast Missouri (that is, up to 1859), and some of those in Arkansas. She has sent forth some able ministers of Christ, who have gone out from her bounds to other fields; while other faithful men have stayed to labor in her midst for the good of souls.

PROGRESS OF THE BETHEL ASSOCIATION.

Elder Polk continues to trace the history of Bethel Association with deep interest, having had intimate, personal acquaintance with her from her organization, through all her changes, prosperous and adverse, up to the present time. In 1822, Bethel Association appointed Elders Street, Clark and Edwards to visit Arkansas Territory and constitute therein, two churches. The point they were to visit was two hundred and fifty miles from their homes, and most of the way was through a wilderness, where the Indian camp was met far more frequently than the white man's cabin. But they felt that, as servants of the Lord, they must be up and about their Master's business, regardless of dangers or difficulties. They did not go unaided by their brethren, as many now suppose they did and should have done, because the Master had called them to His work. This was no ground that they should bear

their own expenses, and meet the trials of the way; for, notice, as soon as the appointment was made known, the brethren manifested their liberality as in the days of the apostles, and numbers subscribed towards their outfit; sufficient means were collected to defray the expenses of the trip, and their hearts were thus made glad by the generosity of their brethren.

These missionaries, as such are now called, constituted two churches, Union and Little Flock, in Lawrence county, Arkansas Territory. These churches applied for membership at the next session of the Association, September, 1823, and were received. Others sprung from these churches which were afterwards admitted into the Association.

In 1829 the following churches made application for dismission, for the purpose of organizing an association in the Territory of Arkansas, viz.: Spring River, New Hope, Little North Fork and Richland. The messengers of these churches requested help in the work of organizing. The Association appointed Elders J. Williams, S. Frost, J. Wilburn, M. Bailey and William Street to meet and confer with the delegates, at Spring River Church, the second Saturday in November, 1829. This church takes its name from the

beautiful stream near which it stands. Bro. Street, though a man of no extraordinary ability as a preacher, was much loved and respected by all who knew him, because of his uniform life and zeal in the cause he espoused. He resided near St. Francois River, in Wayne county, in a house built by himself, which was covered with shingles fastened on with wooden pegs. This was not for want of means, but on account of his remote situation. He was a man of wealth, and would often solicit protracted meetings, giving them support. He would feed and lodge all the visitors rather than burthen his poor neighbors. He was frequently chosen Moderator of the Association, which place he filled with dignity, and satisfaction to his brethren. The church of which he was a member was dismissed from Bethel to join St. Francois, a new association more convenient for him to attend. We are not informed as to the time and manner of his death.

James Wilburn, a deacon in Pendleton church, emigrated to Missouri in an early day from South Carolina, where he had been a leading member in the Baptist church to which he belonged. He, too, has long since gone to rest, leaving behind a large posterity, many of whom are members of Pendleton church.

Pendleton Church was constituted in 1825, in a settlement six miles west of where Farmington now stands. This settlement was made up chiefly of emigrants from Pendleton district, South Carolina. Among those who came from this district we find the names of Watkins, Wilburn, Halbert and others.

This church united with the Bethel Association in 1826, one year after it was organized. James Halbert was its first pastor, sustaining that relation until 1838, when he removed to Crawford county and the church fell to the charge of Eld. Wm. Polk, in which pastorate he continued for twenty-five years out of twenty-six—Eld. Wm. Hamilton serving one year while Eld. Polk was missionary of the Association. For a while, this pastorate did not bring much prosperity, but in after years, it yielded abundant fruit to the glory of God. This body has sent forth several faithful heralds of the cross; and to heighten her glory, it is recorded of her that she has stood firm when oppositions have beat on her in all their fury; yet all have failed, and she still stands. It was here that the eloquent John Barry, so much lamented, started forth as a messenger of peace. During the three years of his youthful ministry, his labors met with marvelous

success,—many souls being hopefully converted.

Crooked Creek Church came into the Association the same year with Pendleton Church. Eld. Polk says that he could not give the particulars of this church, for lack of full and correct information. The writer of these sketches will here add that that church, then known as Crooked Creek, is, doubtless, the church now known as Marble Hill Church, its name having changed several times as well as its place of meeting. Eld. Polk adds, that Eld. Orr labored with great success building up churches in this part of Southeast Missouri; that Eld. Moses Bailey succeeded him in the pastorate of this church; that it left the Bethel Association to unite with a new one, presumably the Black River, which afterwards dismissed churches to form the St. Francois Association. David Orr was said to be a man of fine accomplishments, with much self-reliance, great zeal and energy in the cause of Christ. He was a graduate of high order, but of what school we know not, as in those days men of great talent and learning were scarce; consequently, after the State was organized he was sent to the legislature. His brethren objected to this, as it had a tendency to draw his mind from the great work of the Gospel.

We have but little information regarding Eld. Moses Bailey, Bro. Orr's successor to the charge of Crooked Creek Church, except that he was a man of ability and energy.

A good anecdote is related of these two brethren—Orr and Bailey. Bro. Bailey was, at first, a Methodist preacher. He had an interview with Bro. Orr, which resulted in a debate between them on the subject of baptism. Sometime after the discussion, the disputants met at a neighbor's house, when the dispute was renewed. Each defended his own side with great warmth, until at last, forgetting themselves, in their zeal for their respective opinions, they came to blows. Bro. Orr proved too strong in this contest, as he did in the war of words, and so Bro. Bailey had to yield. In a short time after, they became friends, and Bro. Bailey yielded the question, united with the Baptist Church,—Bro. Orr baptizing him. After this, they labored together, retaining the most intimate friendship as long as Bro. Orr lived. The truth of this circumstance is corroborated by a son of Eld. Moses Bailey, Bro. John Bailey, now a faithful member of Marble Hill Baptist Church, Bollinger county.

PROGRESS OF THE BETHEL ASSOCIATION.

In 1827, Bethel Association held its meeting

with Providence Church, near Fredericktown, at which meeting New Hope and Little Flock Churches sent up the following request:

We pray you as an advisory council, to devise some plan whereby destitute churches and vicinities may be supplied with the preaching of the Gospel.

To this the Association responded by sending Wingate Jackson, J. Williams, David Orr and J. Farrar. These men and their work in the interest of building up the Baptist cause, and enlarging the influence of the Bethel Association, will be noticed in succeeding chapters.

In the year 1820, Hepzibah Church united with the Bethel Association. It was constituted by Wingate Jackson, in St. Genevieve county, the same year. It was located on the Big Saline River, in a settlement called New Tennessee. The members of the organization were Eld. Wingate Jackson, Obediah Scott, Noah Hunt, Joel and Enos Homers and two sisters.

Wingate Jackson was born in Virginia, in 1776. His parents emigrated to the state of Kentucky when he was quite young. He professed religion in early youth and united with the Baptist Church. Soon after, he commenced to preach, and was ordained in that state; and for a number

of years he was a prominent preacher among Kentucky Baptists. He removed to Missouri while it was a wilderness, and preached with great acceptance in the bounds of the Bethel Association. He was a great counsellor and peace-maker among the churches.

On one occasion there were seven accessions to the church, while it was destitute of a pastor. Elders Jackson and Polk were both sent for, that one or the other might administer baptism, and to guard against disappointment. They both met at the church. Elder Polk relates that a Methodist preacher, a circuit rider, had an appointment for the forenoon to sprinkle an infant. All parties met at the same time; Jackson and the circuit rider occupied the pulpit. The circuit rider preached, and at the close of his discourse called for the subject of the ceremony, making the following remarks: "We are the people who believe in free agency, and that every person should judge for himself and choose his own mode of baptism." He then called for the baby, performed the ceremony and gave way. Jackson then took charge of the congregation, and after singing a hymn, he said he was well pleased with the sentiment expressed by the brother. He also believed in the doctrine of a free agency, and

was most earnestly in favor of persons choosing for themselves. "But," said he, "the brother was very inconsistent, after such remarks, to sprinkle water in the baby's face, when it could not help itself and was incapable of choosing for itself; from the way it cried and resisted, we know that it was in no way pleasing to it. At this, the circuit rider was very indignant, and rising, challenged Jackson for a debate. "There is nothing to debate between us," replied Jackson, "reconcile your principles expressed with this practice of yours, and the question is settled." The circuit rider left, while Jackson proceeded to preach a most acceptable sermon. We might dwell at length on the life of this great man, but suffice it to say: He rests from his labors as one who did much for the cause of truth in Southeast Missouri. He died in 1835.

Soon after the death of Father Jackson, Hepzibah church dissolved her constitution for want of ministerial aid; yet the members remained true to the cause of the Master as individuals. Among them we mention Obediah Scott, noted for his piety and steadfastness. At a meeting of the Bethel Association held with the Hepzibah church—of which he was a member—in 1838, a motion was made to drop the name "United."

A warm debate followed, in which Obediah Scott and Elder Wm. Polk, long a member and minister in the Association, pleaded earnestly that the union, which had so long existed, should still continue. It was a melting scene, when old Bro. Scott, with tears flowing freely down his withered cheeks, besought them not to thus break the union between brethren of the same household. Some of the principal advocates of the proposition were then merging into Parkerism, or Two-seedism, where they evidently landed as the sequel will unquestionably show.

The Bethel Association held her Sixth Annual Meeting at Bethel Church, Cape Girardeau county, on Saturday the 4th day of September, 1822. Wm. Street preached the Introductory Sermon. Isaac Sheppard was chosen Moderator; Elliott Jackson, Clerk. At that time the Association had a membership of 454 communicants. New Hope Church came into the Association this session. This church was organized, with eighteen members, a few miles north of Iron Mountain, St. Francois county. James Halbert was its first pastor. Christopher Crider, a member of this church, lived a long and useful life: he was a godly, praying man, and a warm exhorter. This church is still living, situated now

near Bismarck, a large railroad town, of much business. Elder John Martin, a resident minister of the community, is pastor at this time, 1888.

Bethel Association opened correspondence with what was called the Missouri Association, in 1819, and also with the Illinois Association, but neither continued very long. The correspondence with the Missouri Association was discontinued because of their division; and that with the Illinois through neglect, says Elder Polk; and correspondence with the Cape Girardeau fell through about the same way. He also says, that in 1831, correspondence was opened with Franklin Association and continued until 1834, when a personal difficulty occurred which finally affected the union of the two bodies and the correspondence ceased.

THE FAITH AND ORDER OF THE ASSOCIATION CONSIDERED.

In 1834, a council was held with Pendleton Church, August 1st and 2nd. The messengers from the several churches met to confer on the subject of the faith and order of the Association; and as the term *united* had not been generally used in the official records of the Association, the propriety of the same was taken into consideration and the faith and order compared with that

of the United Baptists of the United States descending from the Union in Virginia. Bro. Wingate Jackson presided as Moderator; it was agreed, unanimously received, and ordered to be printed with the Minutes. From that time to the present, they have been known as United Baptists by using the term in all the official works of the associations and churches. For this the Association and churches have been reproached on one side for wearing it because it was thought to fence out Parkerism or Two-seed doctrine; and on the other hand, because she could not take on the surname of Missionary.

Bethel Association has not connected herself as a body with any missionary organization, foreign or domestic, outside of her own bounds since 1821, when the correspondence with the Foreign Board of Missions was dropped.

In 1837, the Association convened with Pendleton Church, and correspondence was opened with the Little Piney Association of the United Baptists, in 1838. The Little Piney raised a remonstrance against the term "united," and it was dropped by it. They came to the Bethel Association the same year, to have her also drop the name, but she refused. On this account, strife was begun and kept up three years before

it was quieted, when the correspondence was discontinued, with some loss to the Bethel. So it is to be seen that most of the troubles and confusion of the Bethel Association has grown out of her correspondence with other bodies. Since she has ceased her correspondence with other associations, she has had, comparatively, peace and prosperity; her churches having enjoyed many revival seasons with large increase to their number.

The Bethany Church was the home of the beloved Wm. Polk. It was organized in the year 1830, at the house of Mr. Chas. Sinclair, who resided near Big Creek—now called Marble Creek—eight miles south of Ironton, Iron county. James Williams, pastor of Providence Church, Fredericktown, and Littleton Lunsford, from Washington county, probably a member of old Cotar's Church in that county, assisted in its constitution. The church was organized with eight members. Elder Peter Williams, brother to James Williams, resided there at the time and this church was the fruit of his labors. But he soon gave up the charge of the church, and moved to Washington county, when the charge fell to the care of Elder Wm. Polk, who became its resident minister, and continued so for about

thirty years. For a time, until the organization of what is now called Liberty Church, near to where Bethany was organized, the meeting of Bethany Church was divided; being held part of the time near Marble Creek, in the house of Bro. Sinclair, and part of the time near Brewer's Creek, in the home of Elder Polk. In process of time both churches built for themselves comfortable houses of worship, and each has enjoyed many precious revivals with the ingathering of many souls.

Bethany Church has been quite a fruitful vine. Four other churches were organized by members of this church; all of which are yet living epistles. In 1859, there were two Sunday-schools, under the auspices of this mother church. During the ministration of Elder Polk he baptized between 337 and 400 converts into the fellowship of Bethany Church. The writer of these sketches now adds that among that number were his wife, father, mother, step-mother, and many other relatives and friends.

At the meeting, in the year 1838, of the Bethel Association with the Hepzibah Church, St. Genevieve county, as mentioned elsewhere, the proposition to drop the name "united" as submitted at this meeting, became the rallying point against

Parkerism, which was creeping into the Association in a disguised form, for advantage. Elder Wm. Polk, who was one of the strong combatants against this heresy, writing on this subject, asks, "What is Parkerism?" and in the following forcible manner answers: "It is fatalism, Two-seedism, Anti-nomianism, akin to Universalism, Deism and Atheism—the worst of all the *isms* affecting the good morals and destroying the peace of society, licensing men to carry out their wicked designs, dishonoring God, and giving the devil the honor of fathering a great portion of the world of mankind." To this he might have added with perfect justice that it was the groundwork of all Anti-missionism, and a hindrance to every progressive enterprise attempted by the Baptists of Southeast Missouri; that the parents who partook of this sour grape, have not only gone back on spiritual progress, but have set their children's teeth on edge, to the third and fourth generation since. Its stubborn, non-complying disposition against almost every progressive work is to be seen more or less throughout Southeast Missouri, though we are glad to say that the advocates of these *isms* are but few at this time and that the true doctrine of God with a progressive spirit is gradually gaining ground throughout the land. In 1840, the Association met with

Bethany Church. At this meeting correspondence was dropped with Little Piney Association, because she refused to continue correspondence with any association having the title "united."

Salem Church was organized on the middle fork of the Black River, in Reynolds county, by Elder Peter Williams, who was doubtless its first pastor. After he left, some vexed question caused a division which resulted in the constitution of the Black River Church, which went to Franklin Association. In 1849, a second division was caused by a question of decorum; the portion that reorganized adopted the name of Mt. Pleasant, and came into the Bethel Association in 1850, at which time Salem was dropped. Soon after this, a gracious revival was enjoyed in her midst, and thirty-five converts were baptized into the Mt. Pleasant Church.

In 1841, the Association convened with New Hope Church, St. Francois county. At this meeting Colony Church came into the Union, having fifteen members. It was organized at the house of T. Parks, five miles east of Farmington, then called Colony Settlement, after which the church was named. In three years, she had received twenty-eight members, mostly by baptism; in 1844, a large list was dismissed to or-

ganize in St. Genevieve county; in 1852, she had fifteen baptisms, but had excluded twenty-nine as the result of a division on the question of re-baptism and Two-seedism. This left only thirty-four members, but a blessing was in store; in six years she gained 144 additions. This was wonderful! This church now worships in a large brick church, two miles north of Farmington. At this session, correspondence was opened with the Cape Girardeau Association.

Following an old custom, the Bethel Baptists have sent forth several important circular letters, which were intended for a stimulus to the brotherhood in the vindication of the faith and practice of the Baptist denomination. I will here mention two of the most important ones which have come under my observation. The first was the one written by the venerable Father, Elijah O'Banion, of Fredericktown, by order of the Association, for the year 1841, the leading feature of which was the Church of Christ Measured and Designated. The letter was a model of general knowledge and deep research.

The second letter was for 1885, written by Wm. S. Barry, and ordered published in the Minutes of that year. It was a general appeal for a forward march all along the line, maintain-

ing a consecrated ministry, properly sustained by the churches, for Sabbath-schools, prayer-meetings and family devotion to the cause of Christ. Certainly it breathed the true progressive spirit, and we are glad to say it was adopted by the Association.

Having followed the History of the Bethel Baptist Association, as furnished principally from the writings of Eld. Wm. Polk, from its constitution in 1816 to 1859, at which date his account ceases, we are left to glean its history from that time to 1885, from other sources of information.

THE PROGRESS OF BETHEL ASSOCIATION.

The Minutes of 1859 show that the session was held that year with New Hope Church, St. Francois county. Eld Wm. Polk preached the Introductory Sermon and was also chosen Moderator, and Eld. W. D. Hamilton, Clerk. Three new churches came in this year, viz.: Mt. Zion, Locust Grove, and White Oak Grove. Nineteen churches were reported on the list, eighty-seven baptisms were reported for the year, with a total membership of 834. Eld. R. Moore was appointed at this meeting, to supply with preaching the destitute churches in the bounds of the Association. For this purpose, a Committee was appointed, composed of Eld. Wm. Polk, W. Cov-

ington, G. W. Rennick, W. Burke and C. Gideon, to collect funds, by subscriptions or in any other manner they might see proper, and to settle with Eld. Moore every three months; for the first two months and over a half, they raised \$61.65. From the Minutes of 1856, it appears that Eld. Wm. Polk had been employed to preach the following year, in the bounds of the Association for a stated salary of \$500.00; but only a portion of the year was put in. In 1860, the session was held with Pendleton Church, St. Francois county. Correspondence was opened with the St. Francois Association, located in Wayne, Bollinger and Madison counties. During the war period, work among the churches and associations was suspended.

FEET-WASHING.

In 1868, the session of Bethel Association was held with Bethany Church, Madison county. At this session, an article on the subject of "feet-washing," as set forth in St. John, 13th chapter, was adopted and ordered published in the Minutes, as follows:

We believe feet-washing, as set forth in the 13th chapter of St. John, to be one of the ordinances of the Gospel, and that it ought to be observed by all Christians, as our Lord and

Savior delivered it to the disciples, and that it ought to be practiced in connection with the supper by all baptized believers. (The supper here mentioned was not the Lord's Supper, but was eaten at the house of Simon, in Bethany, where the example of feet-washing was instituted two days before the Passover Supper in Jerusalem, at which time and place the Lord instituted His Supper.)

The itinerant, or mission work of the Bethel Association has been principally confined to her own bounds since the year 1821, when correspondence with Foreign Mission Boards was dropped. The next year, 1822, however, in the interest of the home work, they sent three missionaries, viz.: Elders Street, Clark, and Edwards, to preach and organize churches in Northern Arkansas. Under their labors, two churches, Union, and Little Flock, (situated in Lawrence county, Ark.,) came into the Association. In 1827, at the session held with Providence Church, Fredericktown, Madison county, a petition from Little Flock, Arkansas, and New Hope, Missouri, was presented, "Praying the Association to advise plans for the preaching of the Gospel to the destitute." The Association appointed a committee, consisting of Wingate

Jackson, James Williams, David Orr, and John Farrar, who were to report thereon to the Association the next year.

In 1856 Eld. Wm. Polk was sent by the Association at a salary of \$500.00, to preach to the destitute in the bounds of the Association; but as all the means were not raised, only a part of the year's work was reported the next year, 1857. In 1859, Eld. Robt. Moore was sent to preach to the destitute, for which a committee was appointed to raise money and pay him quarterly. From the foregoing itinerant work of the Bethel Association, it is to be seen, on a line of comparison with other Associations of Southeast Missouri, that Bethel set an example which has been followed more or less by all, as only three or four had taken any interest in Foreign Mission work until after the civil war. Of her Sunday-school work, it is to be observed that her churches and people have, at different times and in different ways, engaged in Sunday-school work, now and then, all the way down the seventy-two years of her existence. The main thing lacking with them, as with nearly all the other Associations of Southeast Missouri, was not to have declared long ago in favor of Baptist Sunday-schools.

At different times she has passed resolutions

against the evils of intemperance, and of late years, against her churches receiving alien immersions. They have uniformly stood against the evils of free communion with other sects, considering it a mixing of the Church of Christ with the world. She has tried to stand to the apostolic order of Christianity.

OF ITS SUCCESS.

The Bethel Association has been a fruitful vine, having dismissed eight churches in 1824, to form the Cape Girardeau Association; four, in 1829, to form an association in Northern Arkansas; two, in 1831, to form the Franklin; one for a new association supposed to be the Black River; one for St. Francois, and nine in 1859 to form the Central Missouri Association,—a total of twenty-five churches. Doubtless, none other has done more in this respect.

Of the first ministers, not mentioned elsewhere biographically in connection with the work of the Bethel Association and its first churches, we will now mention Eld. Wilson Thompson, the beloved Thomas Parish Green, the great Sunday-school worker of Southeast Missouri, and last but not least, the beloved William Polk, whose life-work was finished at the close of the civil war.

ELD. WILSON THOMPSON.

Eld. Wm. Thompson was one of the pioneer preachers of Missouri, and although not among those who formed Bethel Association, nor living in the state at that time, yet such was his connection with the first Baptist churches in Southeast Missouri, that he merits a place in this history, because of his great work in the Territory.

He was a descendant of a respectable Welch and English family, the eldest son of Closs and Rebecca Thompson, born Aug. 17th, 1788, in Woodford county, Ky. His ancestors were nearly all Baptists. His first awakening was a baptismal scene; he fled from the water's edge into an adjoining forest and fell prostrate on the ground. Thick darkness gathered around him, so that he could scarcely see anything, though the sun was shining brightly. Being led finally to consider the mediatorial and sacrificial work of Christ for him as a sinner, light shone around about him, and he was filled with joy and peace. He was then only a youth; when he was about twenty years of age he commenced to preach, or trying to preach, as he called it. However, some of his early efforts were attended with wonderful results. In May, 1810, he was married to Miss Mary Grigg, of Campbell county, Ky., and emi-

grated to Missouri the following year, settling in the neighborhood of Jackson, Cape Girardeau county. For a time he taught school here and preached as opportunity afforded. The inhabitants then lived in small settlements of log cabins. His preaching was well received. A revival in Old Bethel Church was the result. His uncle, Benjamin Thompson, was among the converts and subsequently became a minister. The revival continued about eighteen months, and was by no means confined to the limits of the Bethel Church where it commenced; but spread into distant settlements, reaching as far as Colwell settlement, some sixty miles distant. Bro. Thompson says: "During this revival, I baptized 400 or 500 converts, some old, some young, some white and some black; but all professed to be sinners, and to trust in Christ as their Savior." This was a wonderful work for those times and circumstances. Indeed it would be wonderful even for the present time. About the close of this work of grace, in the years of 1812 and 1813, the Bethel Church numbered 186 members. I will now relate an incident of this great revival time:

A negro man named Dick was converted, who then belonged to Judge Green, an avowed infidel, though otherwise a good citizen. Mr. Green for-

bade Dick's baptism, threatening to whip him and sue the men who would baptize him. Thus the matter went on for about three months after Dick's conversion. Still he attended Eld. Thompson's meeting, and finally asked to be baptized.

"Why," said Mr. Thompson, "are you not afraid of your master?"

"I got two masters," he replied, "one is greater than the other. My great Master says be baptized, and I wish to obey Him." The baptism was performed. The two daughters of Judge Green witnessed it, but decided to say nothing about it to their father, and thus save Dick a whipping. In about two weeks after this, Judge Green, who had been away, returned home in a fine humor; seeing how things looked around his farm and barn, he began to praise Dick in the highest terms, as follows:

"Dick has always been one of my best servants, the horses shine from his rubbing them early and late, and he keeps everything in the best of order."

The girls, thinking this a good time to tell about Dick, said, "Father, we can tell you what has made Dick so much better of late."

"What has?" said he.

“Why a few weeks ago, we were at Bethel Church, at meeting, and Mr. Thompson baptized Dick, and he seemed so happy when they all gave him their hand and called him brother.”

“Did you see Mr. Thompson baptize him?” said the Judge.

“Yes sir, we saw it all.”

“Well,” said the Judge, “I wish to God he would baptize all my negroes, if it would make them as good as Dick!”

Wilson Thompson was ordained to the full work of the ministry some time after he commenced preaching. His ordination occurred in April, 1812, at the request of Bethel Church,—Elds. John Tanner and Stilly acting as a presbytery. The following July he was chosen pastor of Bethel Church. In 1813 he removed to the state of Ohio, having spent a little over two years in Missouri. (See *Life of Thompson.*)

THOMAS PARISH GREEN.

Connected with the early history of the Bethel Association was a most worthy minister, who became identified with the Bethel Association and its work in the year 1817. We allude to Thomas Parish Green. Few men have done more than he has to build up the Baptist cause in Southeast Missouri. He was born in Chatham county,

North Carolina, June 3rd, 1790. In 1807 he emigrated with his father and family to Maury county, Tenn., where, under the ministry of Eld. John Record, he was converted and baptized into the fellowship of the Labanon Baptist Church in the spring of 1812. In 1817 he removed to Missouri and settled in Cape Girardeau county, where he resided most of the time until his death. From his entrance upon the work, he became an ardent Sunday-school and Mission worker, for which it is said he met considerable opposition from churches that were tinctured with Anti-nomianism, opposing both Sunday-schools and Mission work. Amidst all these difficulties, he persevered until he saw much good resulting from his labors in the Bethel, the first pioneer Association of the state. He was the author of the resolution on Foreign Mission Work adopted by the Bethel Association at its session in 1818. In the years of 1829 and 30, he published the *Western Pioneer*, at Rock Springs, Illinois. In 1831, he was agent for the American Sunday-school Union for Southeast Missouri. In this work, he travelled extensively, establishing schools and furnishing libraries in the following counties, to wit: New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francois, Wayne and Stod-

dard ; for which great work in the interests of the Sunday-school cause, he here has special mention. In 1835, he removed to St. Louis and became pastor of the Second Baptist Church for that year ; during four months of this time, he kept the Bible Tract and Sunday-school Depository in St. Louis.

Bro. Green was an extraordinary man. Raised without educational advantages, he made himself a scholar, and thereby one of the most useful public servants. The labors of this faithful man of God were most signally blessed, having brought hundreds to Christ in all the different parts of Southeast Missouri.

Eld. Green died in the triumph of a personal faith in Christ, bearing his sufferings, which were great, with calmness and patience, saying to Eld. John Clark (to whose writings we are indebted for many of the facts concerning him), that for thirty years he had labored in the ministry ; and only regretted that he had not been more faithful, although he had from the beginning consecrated himself entirely to the work, sometimes at great sacrifice, yet he did not regret what he had lost ; and if it was to be done over, he would enter the ministry again. In his dying hours, on July 11th, 1843, like one of old, he called his

family and friends around his bedside and gave them an affectionate farewell, admonishing them to prepare to meet him in heaven. He died at his home in Cape Girardeau City, Mo.

LIFE OF ELDER WM. POLK.

We have followed with pleasure the life sketches of a number of the faithful servants of the Bethel Association; but none is of more importance than he of whom we now write; one whose home often sheltered us, under whose ministry we were brought up, and by whose hands we were baptized into the fellowship of the Church of Christ. Not only does the writer say this for himself, but it is doubtless a truth expressed for hundreds—yea, we may say thousands—in memory of this humble man of God.

Elder Wm. Polk, this great Southeast Missouri preacher, was for thirty-five years a member of the Bethel Association, and, for thirty years of that time, one of its most influential ministers. He was born in the State of Georgia, January 18th, 1806, and united with the Baptist Church at the age of twenty-three years. He commenced preaching in 1831, and was married to Miss Mary Sharp, where Arcadia lies in what is now Iron county. Shortly after their marriage they settled near Brewer's Creek, Madison county,

where they resided until the death of Elder Polk which occurred Nov. 1st, 1864. Eight children were born to them, seven of whom they raised—five sons and two daughters.

He was, doubtless, one of the most energetic, and by far the most influential and popular preacher in Southeast Missouri. He was so sympathetic, kind-hearted and truly pious, as well as faithful to all his engagements, that none doubted his high calling. Some writer has said that he always held the public confidence regardless of sectarian prejudice or political differences, which was, in a measure, unparalleled. The eloquence or fame of other ministers never drew such crowded houses.

He was often chosen Moderator of his Association and was an able defender of the cause. During the storm of Parkerism, first and last, he served as pastor of most of the leading churches of his Association. Like nearly all of the ministers of the Bethel Association, he believed that feet-washing, as set forth in St. John, 13th chapter, was one of the ordinances of the Gospel, and should be regarded as such. Although he was opposed to the term *missionary*, he was by no means an anti-missionary in faith or practice, (as was charged by some) but, as was clear to be

seen from the sentiment advocated in the *Ironton Baptist Journal* (of which he was editor and proprietor), he was a progressive man. He started this periodical as a monthly paper in January, 1859, and for about three years continued a successful issue, until it was suspended by reason of the civil war.

In sadness and shame for our country, we have to say, that this good man was shot from his horse, in front of his own door, by a squad of men dressed in the federal uniform, Nov. 1st, 1864. His body was carried to his house by the writer, assisted by Rev. John Martin, Joseph Jones and J. C. Downs, and after preparation was laid to rest in the Bethany Church Cemetery.

THE MINISTRY OF THE BETHEL ASSOCIATION SINCE THE WAR.

In the conclusion of this lengthy chapter, it is but right that mention be made of the ministers who shouldered the great responsibilities of the cause of Bethel Association. They were comparatively young and undisciplined to undertake such a work just at the time when the smoke of battle from the civil war was clearing away. In consequence of this political strife, the membership of churches was scattered, and all civil society more or less broken up. With malice,

hatred and revenge like a dark cloud overshadowing all the land, was it not a time to try men's faith, patience and forbearance? Yes, and more; was it not a time to see who could be the champion for peace, going forth scattering seeds of kindness, bringing order out of confusion, restoring peace to distracted societies and making the land of desolation bloom as the Rose of Sharon? Who could do this and not be charged with impunity to some party? Indeed it was an hour for effort and great sacrifice, for the sake of seeing returning peace once more dawn upon a country shrouded in gloomy despair.

There were but three of the old ministers of the Bethel Association left, to-wit, Elders Harvey Young, W. Hamilton and Cleavlin. These being old and feeble, the principal labor fell on the young brethren who, though inexperienced in such work, went to work to gather the membership of the churches, restore order, and once more get them to meet as brethren in an associational capacity and begin the cultivation of the field which had so long been untouched. These brethren were Elders Robert C. Martin, J. C. Perkins, John Martin, Cordeal Horn, David Matkins and Samuel Beird. Not one of the number had served as pastor up to that time, so far as we know,

with the exception of C. Horn; but they were looked to, to start and carry forward this work, which they did to the satisfaction of most all of the churches of the Association in a comparatively short time.

ELDER HARVEY YOUNG.

Of the old ministers above named, who took part in this work, we will mention Elder Harvey Young, who died at his home a few miles north of Farmington, some two years ago, at the advanced age of eighty-two years. He was a native of Virginia. We are not informed as to his early life and training. He came to this State about forty-five years ago, a licentiate preacher. A few years after, he was ordained to the full work of the Gospel ministry. Although a man of moderate ability, yet he was always ready to do his part when called upon. It is said all his public life was fifty years.

ELDER JAMES CLEAVLIN.

In regard to the life of Elder James Cleavlin we are not informed except that he has been a faithful worker for the Bethel Association for probably forty years. He resides at New Tennessee Church, St. Genevieve county, at this time, but the infirmities of old age hinder him from farther work.

ELDERS ROBERT C. AND JOHN MARTIN.

As Robert C. and John Martin are brothers in the flesh, we mention them together, as a somewhat singular incidence of brothers working together. They are descendents of an old Virginia family of Baptists, who came to Missouri in quite an early time, and stopped by the Black River in Reynolds county, shortly after which their father died, leaving their widowed mother with her family to struggle on among strangers, with the adverse circumstances of poverty and the care of helpless children. But a true Christian mother, such as those boys had, knows no bounds to care, anxiety and labor until her family is raised, and, if possible, enlisted for Christ. As she once said to the writer: "I have often prayed that I might raise at least one boy a preacher for Christ." But she lived to realize more than that; since all her children were converted to Christ, and in place of one, all three of her sons were enlisted as ambassadors for Christ. One son, Hudson Martin, died shortly after he acknowledged his calling to the work.

The other two brothers, Robert C. and John Martin have been singularly blessed. They both settled in the neighborhood of Bethany Church, becoming members together. They were trained

by the one pastor, Elder Polk, by whom they were both baptized. In the bounds of this church, both began in the ministry, and by its order both were ordained. Both married wives from the same community, who were members of the same church with their husbands. John, the elder, was first married to Miss Mima Wilborn, who died after a few years. His second marriage was to Miss Clementine Downs, daughter of Wm. Downs, clerk of Bethany Church for thirty years. Robert C. was married to Miss Mary O'Banion, grand-daughter of Elijah O'Banion, author of the famous circular letter of 1841. For twenty years these two brothers have labored harmoniously together in the interest of Bethel Association, for which reason they have been mentioned together.

ELDER F. B. MATHEWS.

Residing at Creek Nation, Madison county, in which community he was, we think, born and reared, is, at this time, though comparatively young, one of the most influential and successful ministers of the Bethel Association. Elder F. B. Mathews is a man of moderate education, but is an earnest, impressive speaker. He has conducted several important revival meetings with great success to the churches of his charge.

Having served as pastor of several churches in the southern bounds of Bethel Association, he is regarded as among its worthy and faithful servants, friendly to every progressive work.

CHAPTER II.

THE CAPE GIRARDEAU ASSOCIATION.

At its session in 1824, as heretofore mentioned, the Bethel Association dismissed nine churches to form the Cape Girardeau Association, viz. : Dry Creek, Bethel, Tywappity, Clear Creek, Apple Creek, Ebenezer, Big Prairie, Hebron and Shiloh.

This second Association in Southeast Missouri was organized at Hebron Church, Cape Girardeau county, by a convention of messengers which met on June 12th, and closed on the 14th, 1824. Among the ministers present, we find the names of Benjamin Thompson, James Williams, Edward Keer, James P. Edwards, Jeremiah Brown, David Orr, Thomas P. Green ; corresponding ministers, Wingate Jackson, James Holbert, John M. Peck. This Association was organized decidedly upon the principle of the Missionary United Baptists, as will be seen by the fact that at its first meeting, a resolution was adopted as follows, that one person be appointed in each Church for the purpose of carrying into effect the eighth article of the Constitution, which reads thus :

The funds of the Association shall be raised by the voluntary contributions of the churches, or individuals, out of which shall be supplied the expenses of printing the Minutes, expenses of the Clerk, and corresponding members appointed to other Associations; and the surplus, if any, shall be applied in any way to promote the spiritual benefit of Zion, in the limits of this Association or vicinity. The Association may adopt measures for the purpose of raising contributions, which shall be added to the surplus fund for the purpose of enabling ministers to preach to the destitute churches of this body, or where the Association may direct.

For eight or nine years, these sentiments were carried out unmolested, until Parkerism, or Antimissionism (the seeds of which had been sown in the Mother Association) began to exhibit its baneful out-croppings in this new body. The result was that, in 1840, the advocates of the original principles withdrew, and formed what is, or was called the New Cape Girardeau Association; but which was properly, and is yet, the Cape Girardeau Baptist Association, since those claiming to be the old Association not only changed the Constitution, but entirely destroyed the entire faith and practice of the body, by

adopting a new Constitution. The ministers heading this un-Baptistic movement were Jeremiah Brown, Benjamin Thompson, and it is said, but not positively, James Williams.

From 1840 to 1860 the Association continued a slow but steady progress. Missionaries were kept on the field much of the time. Sabbath School and educational interests were fostered, and means for the promotion of the Gospel were raised according to the original plan so unanimously agreed upon at its start in 1824. The Anti-mission party rapidly retrograded into oblivion, and has long since become extinct. At this time, 1886, it is almost forgotten; such is the result of unfaithfulness to God.

But this faithful Association was soon to be tried as by fire. In 1861 the civil war broke out, and as this Association was located in the counties of Perry, Cape Girardeau, Scott and Mississippi, all bordering on the Mississippi River, along which the munitions of war and troops of soldiers were shipped and scattered to all important points, trouble began, and soon a goodly field, religiously cultivated and blooming with peace and prosperity, was a desolate waste and a howling wilderness, in which even strong men trembled. Church meetings stopped and

Associations did not meet, with few exceptions. The Cape Girardeau Association held no meetings for two years. In 1863, however, messengers from eight churches met at Goshen Church and held a short but harmonious session. J. G. Rutter, J. C. Maple, G. W. Coker, J. H. Clark, A. McKelvey, J. Wyatt and T. B. Turnbaugh were the ministers in attendance. From the letters, the condition of the field was clearly brought to light. Church meetings had comparatively stopped; Sabbath-schools were broken up, and prayer-meetings were scarcely thought of. Most of the ministers either fled or were driven away; leaving a few, however, to tell the affecting story. Some churches did not hear a sermon for years, such were the oppressive measures of test oaths and other things.

ELD. JOHN H. CLARK.

Under the trying circumstances just mentioned, it is but fitting that we mention Bro. John H. Clark, who, from 1864 to 1867, was the only minister belonging to the Association who did ministerial work in all its bounds. For several years he stood bravely alone in this desert, even in the presence of those who sought the destruction of the cause.

Bro. John Henry-Clark, the subject of this sketch,

was born in London county, Virginia, December 12th, 1812. When he was about sixteen years of age he was converted to Christ, together with three of his sisters; was soon after baptized by Rev. W. F. Broaddus into the fellowship of Long Branch Church in his native county. He moved to Missouri in June, 1839, and settled in Cape Girardeau, soon after which he united with the church in that place. By this church he was licensed to preach in August, 1842, and ordained December, 28th, 1844. Soon after his ordination he was called to its pastorate, but only filled this office a few months, as he was not willing to give up his appointment in the country. However, he gave the church in town two Sundays in the month, until Rev. S. H. Ford, now of St. Louis, succeeded to this pastorate. During Bro. Clark's boyhood, he manifested some taste for the languages and displayed remarkable ability for acquiring them. For a time he preached at a school-house about twelve miles from Cape Girardeau. Seeing no visible results from his labors, he concluded to give this church up; but being urged by his sister, Mrs. Jordan, to continue; he did so. In 1861, such a deep feeling was manifested, that he concluded to hold a meeting of days and sent for Bro. J. C. Maple.

They held a meeting, the result of which was that in the old log-house, where he had been working, they constituted a church of thirty members, called Hubble's Creek Church, after the name of the stream near by. To this body he ministered until his death.

On returning home sick one night from Ebenezer (nine miles from the Cape), he said to his wife: "My work is done." This illness was long and painful; but borne with a patience which astonished all. He bade his family and friends farewell, leaving messages for his churches, and on the 4th of April, 1869, he breathed his last. He was one of the good men debarred by the famous, or rather we should say *infamous, test oath*, which hindered him from preaching the Annual Sermon of the Cape Girardeau Association in 1865.

We will not detain the readers of this history with biographical sketches of the ministers mentioned in connection with the organization of this body, since the most of them have been mentioned in the chapter on the Bethel Association, in the sketches of which the nine churches also appearing in this organization have been referred to.

Having briefly alluded to the organization of this body, its practice and progress from 1824 to

1865, including an abbreviated reference to the trying circumstances of Anti-missionism and those of the war, we will now proceed with the farther progress of this body, in which a new income of ministers and churches are to be mentioned.

From 1867 to 1870, the Minutes show that this body had regular meetings and that the churches prospered greatly, with an increase of ministerial aid, as well as in the number of communicants. In 1867, G. F. Brayton and J. G. Searer; in 1868, James Reid; and in 1869, J. S. Jordan came into the bounds of this Association. In 1867, Jonas Hoffman was ordained; B. L. Bowman in 1869; and Bro. John T. Ford in 1870. With this increased strength the Association was now prepared for grand work.

At its session in 1870, an amended Constitution was adopted, which provides that the Association shall be composed of life members and messengers sent by the churches. Ten dollars given at one time made one a life member. This plan, not being a constitutional usage of this, or any other district association in Southeast Missouri, proved a failure. We have always thought it better for small ships to keep near to the shore. This unwise step, however, was soon supplemented by a return to the old or original usage,

after which prosperity and progress rolled on as before. Six years afterwards, in 1876, the Association numbered twenty-nine churches.

In this year eight or nine churches were lettered off to form the Charleston Association. In 1878 her ministers were T. A. Bowman, John T. Ford, C. B. Ford, J. F. Godwin, Z. A. Hoppas, J. M. Warren and W. H. Welker, with a membership of 557. She had also the usual standing committees on Sabbath-schools, Missions, Religious Literature, Education and Family Worship.

In 1881, the session was held at Cape Girardeau; Eld. Joshua Hickman was chosen Moderator, and T. A. Bowman, Clerk. There were only twenty baptisms reported this year; \$125.20 had been expended on the field, Bro. T. A. Bowman being the Missionary.

Now will be mentioned the name, place, date and organization of several of the leading churches: Jackson Church, located in the town of Jackson, was organized in April, 1824, principally of members from the old Bethel Church (the first Church of Christ established west of the great river), organized in 1806, and which built the first house of worship,—a log house. A gavel made from a piece of one of the sills of this house was presented to the General Association,

in 1875, by Bro. J. C. Maple, as a memento of this first church, which is now extinct. Bro. Maple was then Moderator of the General Association of Missouri Baptists.

Cape Girardeau Church was organized in August, 1834, with nine members, by Eld. Thomas P. Green, in the City of Cape Girardeau. It has a neat brick house of worship, and has had for its pastors several of the most learned and eloquent ministers of Southeast Missouri. We mention T. P. Green, W. F. Nelson, J. H. Clark, S. Barber, S. H. Ford, J. S. Green, A. Sherwood, J. C. Maple, G. F. Brayton, J. S. Jordan and Joshua Hickman.

Gravel Hill Church was organized in 1879, and was, at one time, one of the strongest churches, numerically, of the Cape Girardeau Association.

Union Church was organized in May, 1832, with eighteen members, and in the same year became a member of the Association.

Pleasant Hill Church, located in Scott county, was organized in 1828.

Pleasant Grove Church, in Perry county, was organized in 1839.

Mount Moriah Church, in Scott county, was organized in 1830; Hubble Creek Church, in 1861.

Apple Creek Church, one of the oldest churches, was organized in 1820 ; and was an arm of the old Bethel Church.

Ebenezer Church, in the big bend of the Mississippi River, Cape Girardeau county, was organized in 1821.

Goshen Church, Oak Ridge, Cape Girardeau county, was organized in 1841 by Peter Williams, its first pastor. It is at this time one of the largest and most prosperous churches of the Cape Association, having Eld. W. H. Welker as pastor, under whose labors it has enjoyed quite an ingathering during 1884 and 1885.

Hebron Church is a daughter of the Bethel Church, and was organized in 1822, a few miles Northwest of Cape Girardeau. Brethren Thomas P. Green and Thomas Inden were the organizers. Thus having mentioned the leading churches of the Cape Girardeau Association, we will proceed to sketch briefly the lives of a few of the leading ministers now carrying on the cause in this old, but influential body.

ELDER JOSHUA HICKMAN.

Eld. Joshua Hickman, now Missionary of Southeast Missouri, under appointment of the Board of the General Association, has, for several years, been identified with the work of the Cape

Girardeau Association. This faithful man of God was born in Mason county, Kentucky, March 16, 1826. At the early age of twelve years, he was converted to Christ. Two years after, he was baptized into the fellowship of the church at May's Lick (where he was raised), by A. D. Sears, D. D., of Louisville, Ky. In March, 1850, the church licensed him to preach, and in September, the same year, he entered the Western Theological Institute at Covington, Ky., of which Dr. S. W. Lind was President. He continued there until November, 1851, when he came to Missouri, and spent the winter of 1851-2 in St. Joseph, preaching for the First Church of that city. At the call of this church, he was ordained to the ministry in March, 1852, by Elders W. H. Thomas and Jonas D. Wilson. In the following month he moved to St. Louis and was married to Mrs. Martha Crider on the 25th of December, 1852. Five children were born to them, after which Mrs. Hickman died. He was married again, in January, 1862, to Mrs. Isabella Crouse, of St. Louis county. Bro. Hickman continued his ministry to St. Louis and vicinity for more than twenty-seven years, preaching for different churches. He was Corresponding Secretary of the General Association for three years,

and General Agent for the "Central Baptist" for one year. He then came to Cape Girardeau and accepted the care of the First Baptist Church, since which time he has served as pastor of several of the most influential churches of the Cape Girardeau Association, for which reason we give him mention in this chapter. Bro. Hickman is a judicious and faithful missionary worker.

ELDER T. A. BOWMAN.

In connection with the Cape Girardeau Association and much of the mission work of Southeast Missouri, we mention Elder T. A. Bowman, now pastor at Pacific, Mo. Bro. Bowman is a native of Virginia. When quite young he was converted to Christ and was baptized by Elder James Reid into the fellowship of Goshen Church. Soon after this he felt it his duty to try to preach the Gospel, and feeling the necessity of a better education for so great a work, he at once started to school and spent about two years in William Jewell College, when we find him in 1878 numbered among the ministers of the Cape Girardeau Association. Shortly after, the Board of the General Association called upon him to take the general work as District Missionary of Southeast Missouri. In this work he continued for several years, when he moved to Salem,

Dent county, becoming pastor of the church there; from thence to Pacific. He was quite energetic in his work, re-establishing old churches and building new ones in various towns and communities in Southeast Missouri.

ELDER W. H. WELKER.

Elder W. H. Welker is a native of Cape Girardeau county. Soon after he united with the Baptist Church, he commenced preaching and was ordained by order of the church. He has been a very earnest and consecrated minister, having served as pastor and as missionary in the bounds of the Cape Girardeau and St. Francois Associations. He is now located at Oak Ridge, Cape Girardeau county, as pastor of the Oak Ridge Church, at this time among the largest and most flourishing churches of the Cape Girardeau Association. Bro. Welker never had the opportunity to obtain a classical education; but by faithful study has made himself an eloquent and pleasant speaker.

JOHN GODWIN.

Our young brother, John Godwin, is worthy of mention as being one of the most affectionate, kind-hearted ministers of the Cape Girardeau Association, and, although like many others of Southeast Missouri, he had not the benefits of a

finished education, yet, by diligence, he has made himself a useful and acceptable pastor, and is held in high esteem in all the churches and communities where he labors.

REV. JOHN T. FORD.

Rev. John T. Ford, deceased, is worthy of mention, for though "being dead, he yet speaketh." He was born in Western Virginia, but came in his early life to Missouri and united with the Baptist Church; when he soon gave evidence of a call to the ministry. Through the influence of Rev. James Reid, he entered upon the good work, and though not an educated man, like others already mentioned, he became a faithful and successful preacher. Under his charge many were added to the church, among whom was Rev. W. McDonough, now in the ministry. Bro. Ford died at his home in Cape Girardeau county, Nov. 27th, 1883, after long and protracted suffering, which he endured with patient meekness.

His brother, Books Ford, is now in the ministry and is a man of a meek and quiet spirit; but of him and other deserving young ministers of the Cape Girardeau Association, we have not the necessary information to give details.

Thus we conclude the chapter on the Cape Girardeau Association, organized in 1824. It has

stood the perils of sixty-two years, evincing all the time the true progressive missionary spirit. Its influence has been greatly felt throughout the field it has occupied in the eastern part of Southeast Missouri. It has stayed the cause against Parkerism, which was Anti-nomianism and Anti-missionism combined; and has sustained, from time to time, a strong and influential ministry, many of whom have gone forth to other fields. It has furnished churches for the organization of two other Associations—the Black River and Charleston Associations being its daughters.

Notwithstanding the diminution of its churches in order to form the Charleston Association some two years ago, it yet reports at its last session, in 1885, eleven churches, four ordained ministers, a total membership of 424, while ninety baptisms were reported this year. It has always been a faithful friend to Christian education. Many of its members were liberal donors to the Mayfield-Smith Academy, located at Marble Hill, Bollinger county. This Association is a friend to Sabbath-schools and an opponent of intemperance, as the various resolutions passed at several of its annual meetings speak out against this gigantic evil. Rev. J. C. Hembree, of Marble Hill, Mo., is its efficient missionary at

this time, 1888, at a salary of \$50 per month. He has been quite successful in his labors among the churches in this Association.

CHAPTER III.

THE FRANKLIN ASSOCIATION.

The third Association in Southeast Missouri was the Franklin, a daughter of the old Missouri Association, known as the Missouri District Association—called Friends to Humanity, the same in doctrinal views, but differing on the subject of slavery from the Franklin community. The Franklin Association was organized at the house of J. C. Duckworth, in the year of 1832, Eld. James Williams acting as Moderator. The Association is situated in the counties of Franklin, Washington, and portions of Jefferson, St. Francois, Gasconade and Crawford. This was a large district of about one hundred miles square. The first meeting of this Association was held at Merrimac Church, September 14-17, 1832. It then numbered ten churches, with ten ministers, eighty-two baptisms, and a total membership of 374. (See Allen's Register, Vol. I, 1833.) The second meeting convened at Potosi, Washington county, Missouri, September, 1833. This year thirteen churches were represented, with a mem-

bership of 544. Among the venerable pioneers at this meeting was John Hutchings, who was a member of the Convention in 1820 that formed the Constitution of Missouri. He died a few years ago, at the advanced age of ninety-four years.

At the time of the formation of the Franklin Association there was a strong Anti-mission sentiment, as many of the old brethren of Southeast Missouri well remember; but the Franklin was decidedly a missionary body, as is shown in the second article of their Constitution, which article is here given :

“Churches may be received into this body by application, provided they are sound in the faith and orderly in practice, and will not oppose those who wish to be engaged in the benevolent enterprises of the day, leaving every member to exercise his own free will relative to those institutions.” Doubtless, this was because of the difficulties older Associations had suffered from the Anti-mission influence among them. It is but proper to mention here, that it was within the bounds of this Association that Brothers Williams, Colwell, Carpenter, Stevens, Frost, Brown, Whitmore and others consecrated their first labors to build up the Missionary Baptist cause.

Most of these brethren have been called home to their reward ; but though they are gone, they yet speak through their labors performed in those early times in building up the kingdom of God. In 1837, the Association recommended the formation of Bible classes in the churches, and raised her voice against the sin of intemperance, by the following resolution :

Resolved, That this Association recommend to the churches of this body to form a Temperance Society in connection with the church.

THE PROGRESS OF THE ASSOCIATION.

The session of 1838 was held with the Fourche a Renault Church. During the early part of this year one of the faithful pioneers had died—Rev. Robert Carpenter—who had been appointed the preceding year to write the Circular Letter. The great controversy with the American Bible Society had just terminated in the formation of the American and Foreign Bible Society. We here give the following resolution adopted by this body, which set forth the high position held by these brethren of the wilderness upon this subject :

WHEREAS, The American Baptist Denomination of these United States has been compelled to form the American and Foreign Bible Society in

order to sustain their missionaries in publishing faithful translations of the Holy Scriptures; the American Bible Society, through which our denomination has been accustomed to aid our Foreign missionaries in the publication of the Word of Truth, having declined any aid in the future to Foreign translations, unless, instead of their being faithfully translated from inspired originals, they are so far conformed to the English Version that all denominations can consistently use them in their schools and communities; thereby cutting off all translations made by Baptist missionaries, who have translated the Greek word *baptizo* as they conscientiously believe it ought to be translated by a word equivalent to immersion; therefore,

Resolved, That the translation and distribution of the Word of God among the heathen is an object of the first importance in Christian effort;

Resolved, That sincerely, and in the fear of God, we approve the course pursued by our denomination in forming a separate Bible Society to circulate among the heathen the most faithful versions that can be produced, and recommend to the churches and friends of our denomination to aid by their prayers and contributions in this good work.

This was, decidedly, a God-honoring expression of this Baptist body in those early times. In 1839 the Association numbered twenty-six churches. Thus was she moving onward in the establishment of Christian enterprises.

In 1846 we find the following resolution concerning "feet-washing":

Resolved, That we view the saint's washing of feet as a Gospel ordinance, and do recommend the practice of the same among our churches.

In 1854 the Franklin Association originated the Southern Missouri Baptist Convention as a missionary organization. The cause for this movement was found in the fact that the General Association of the State held its meetings at too great a distance for the churches of Southeast Missouri to reach them, and, therefore, they could not profit by its benevolent influences. The Convention, however, regarded itself as a co-worker with the General Association; but the history of this Convention was a brief one.

In 1856 there was enjoyed a gracious revival of religion throughout the bounds of this Association. Old churches were revived; new ones sprang up, and missionary enterprises were enlarged, and such was the general growth that in about five years the body numbered more

than twelve hundred members in its churches.

Mention will now be made of the origin of some of the leading churches in connection with sketches of some of the pastors.

Black River Church is located on the middle fork of Black River, Reynolds county. It was organized in October, 1833, with twenty members. It has always been, and is now, a strong church with over one hundred members. In 1859 the author was a messenger to the Franklin Association from the St. Francois Church, near Farmington. It was held that year with the Black River Church. It was his first acquaintance with this body and its ministers. Elder John Rudy was missionary that year, and Elder Hiram Smith, Moderator. The Association was then a strong, influential body.

Liberty Church was organized in Washington county, June, 1816, and was then called Bellview, after the name of the valley in which it was situated. At its organization it was anti-missionary. Elder Felix Reading was its first pastor. He was succeeded in 1829 by Elder James B. Smith, at which time the church was disbanded and re-organized, when it took its present name. It has been a strong church and has sent forth several able ministers of the Gospel.

Cotar's Church is an old pioneer body, located on Cotar's Creek, in Crawford county, and was organized in May, 1829, with ten members. Elder Joseph King was its first pastor.

Bethel Church is located in Crawford county, eight miles south of Steelville. It was organized in September, 1841, by Elders C. S. D. Caldwell and B. Frost. It was a small but influential body.

Old Mine's Church was organized in 1834, by Elder James Williams, and is located in Washington county.

Union Church is probably the oldest church in the Association, having been organized in 1832, by Elders James Williams, T. P. Green and James Cundiff. It is located a few miles north of Farmington, in St. Francois county. Elder Cundiff was its first pastor. After a history of fifty-four years, it remains a strong influential body. This was the home of two of the most influential lay-members of the Franklin Association, *i. e.*, the lamented Charles Burkes and the beloved Alexander Jennings, deacon.

The St. Francois Church was organized at the old Pendleton Church-house, six miles southwest of Farmington, St. Francois county. Its constituent members were from a community of

North Carolinians, principally the Taylor family, who first settled near where Loughboro now stands, in about the year 1851. In 1854 this church was organized by Elder Gentry, who was its first pastor. For a time the author was a member of this church, and it was here that we first heard the sweet melodies of cultivated note-singing. Of all the churches we ever knew which taught their members the science and beauty of singing by note, this one was the most exemplary. When Elder Wm. Settle was pastor, he said, as he was nearing the church on one occasion while they were singing, "That music so sweet and beautiful makes me think myself away to the rest of endless day." Among those who led in this beautiful service, it is but proper that we mention the lamented Elisha Hunt, who went to the war and never returned; the musical John Williams and J. Taylor, assisted by the melodious voices of Sisters Hunt and Mary Cloud and many others who are worthy of mention, did not space forbid.

Farmington Baptist Church was organized quite recently, at Farmington, an old historic town in Baptist history. It is a small but promising church with Elder J. G. Hardy as pastor. It was in Farmington that the first Baptist

families, the Murphys, settled in 1804, who established the first Sabbath-school west of the great river.

Bismarck Church is located at Bismarck, an important railroad town in St. Francois county. The church was organized a few years ago by Elder T. A. Bowman, who was then District Missionary for Southeast Missouri, under appointment of the Board of the General Association. Prof. J. S. Gashwiler is pastor of this important place. He has also a fine select school at Farmington, where he resides. It is a Baptist school worthy of a large patronage.

JAMES WILLIAMS.

This eminent divine, though mentioned by other writers, is worthy of mention in these sketches; especially in connection with the Franklin Association, in which body he labored much. James Williams was born near Lexington, Ky., October 4, 1789, being the eldest son of the family. His parents not being wealthy, he only received a common school education. When quite young he came to Missouri and settled in St. Louis, shortly after which he moved to New Madrid county. Here he purchased a farm, and soon after married Miss Lydia Waller. The earthquake of 1811 destroyed his property at New

Madrid, and leaving there he settled near Cape Girardeau about the year 1816. At about the same time he entered upon the work of the ministry. After a time spent here, he moved to Madison county, where, on Sundays, he preached to the people of the surrounding communities. In 1832 he went to Washington county and settled on Fourche a Renault Creek, where he soon commenced gathering churches.

Elder Williams was in the formation of the Franklin Association, and was its first Moderator. He was a great revivalist, and a pleasant and eloquent preacher, much beloved by all. He peacefully went to his reward and rest in April, 1861, at the ripe age of 72 years.

ELD. JOSEPH RUTTER.

Eld. Rutter has, for many years, been laboring within the bounds of Franklin Association. He was, I think, a native of Kentucky, in which state he united with the Baptists, and commenced to preach. A few years afterward he came to this state and first preached in the Cape Girardeau Association about the year 1854; shortly afterward he became identified with the Franklin, in which body he has spent most of his time since, as a traveling revivalist. He is now more than 70 years of age, having, during his minis-

try, baptized more than eighteen hundred persons, and is still traveling and preaching.

ELD. JOHN RUDY.

The birth-place of this strong and influential self-made man of God, we know not. He was brought up near the town of Farmington, St. Francois county, Missouri. He was converted under the ministry of the great Wm. Polk, and baptized into the fellowship of Colony Church, in the year 1853, or 1854, and commenced to preach; but in consequence of a difficulty in Colony Church, brought about by the Know-Nothing question, he was not ordained until he had united with Union Church, of Franklin Association, in which body he has been an active missionary and pastor for many years, with still a promise of usefulness.

CONCLUSION.

Many other deserving ministers of this Association could be mentioned in these sketches. We now conclude this chapter with a summary review. It will now be seen that the Franklin Association has stood for fifty-four years amidst various changes, religious and political, faithful to its progressive integrity. It has sent forth several able missionaries into destitute fields; has advocated Bible and Sunday-school work; main-

tained Temperance Societies in its churches; advocated the distribution of sound Bible Literature and establishment of whatever beneficent enterprises would, in their judgment, bless mankind; supporting the various missionary enterprises of the Baptist denomination at home and abroad. From the annual of the General Association for 1885 we gather the following statistics: 24 churches, 11 ordained ministers, 100 baptisms; total membership, 1507. They believe in an educated ministry, and, therefore, have a fostering care for Christian Education. Thus it is to be seen that the principle and spirit which actuated the fathers who first began this good work is still living in the hearts of the children. The next annual meeting of this old and venerated body is to be with Union Church, St. Francois county, a few miles north of Farmington, the county-seat.

FARMINGTON COLLEGE.

As mentioned elsewhere this school is located at Farmington, which is noted for healthfulness and good society. It is now under the auspices of the Franklin and other adjoining Baptist Associations. The school entered upon its second session September 5th, 1887, with prospects of a successful future, destined, doubtless, for eminent great-

ness and usefulness to the coming generations of the community. It was established September 10th, 1883, by Prof. J. S. Gashwiler, who sold it to the Franklin Baptist Association as a Baptist denominational school. It is now under the able supervision of Prof. E. J. Jennings, as principal, who has just closed a successful session.

PROF. E. J. JENNINGS.

Prof. E. J. Jennings, son of Alexander Jennings, long a faithful and useful member of Liberty Church, St. Genevieve county, Mo., was born in that county, February 20th, 1850. His father being an industrious, economical farmer, trained his son to useful and profitable labor, amidst the pleasant scenery of a good country home and a prosperous and happy family.

When quite young he entered the common schools of the country, and was a dutiful and studious boy. He attended Hickory Grove Academy, (Tennessee) for a term or more; after which he returned to his native State and entered William Jewell College, in which school he completed his course of studies, and was trained and qualified for a useful professional life. In 1876 he was chosen principal of Baskinton Academy, Louisiana, where he remained for three years; after which he occupied a high position in the

Fletcher Academy, of that State, for four years. He was elected President of Farmington College in 1886. He was married to Miss Ella Barkly, of Clay county, Mo., October 21st, 1881.

CHAPTER IV.

THE BLACK RIVER ASSOCIATION.

The fourth Association in Southeast Missouri was organized in Greenville, county-seat of Wayne county, in November, 1835, with six churches, formerly belonging to Cape Girardeau Association, which had been dismissed for the purpose of forming the Black River Association, viz.: Black River, Cherokee Bay, Columbia, Big Creek, Bear Creek, and Greenville, with a membership of about 180. This Association, like nearly all the old ones of Southeast Missouri, was, at the time of its organization, and is yet, a strong missionary body. A brief account of its history will be given in these sketches in connection with the work and labor of its leading ministers.

The ministers connected with its organization were Elders William Mason, S. Winningham, Elder Henry McElmurry, who was chosen Moderator, and Sam. L. J. McKnight, Clerk. (Minutes of Organization.) After a few years,

the ministerial strength was doubled by the coming into the Association of Elders Wm. Settle, B. Clark, and N. G. Ferguson. From its organization until 1860, the meetings continued regularly, showing its progress by a steady increase of churches and members. The number of its churches had increased from 1833 to 1859, from six churches to twenty-four, with a total membership of more than one thousand communicants.

This Association was located at the time of its organization in one of the largest, and, doubtless, one of the most destitute fields in Southeast Missouri—extending from the southern part of Madison county, southward through Wayne, Stoddard, Dunklin, and westward into Butler county. This district took in a greater part of the swamp wilderness, in the bounds of which were many thousand acres of the most fertile land, which was, at that time, more valuable to the people on account of the game found upon it than for its fertility. Many of the settlers were hunters. This field is, consequently, now held sacred by the remembrance of the toils, sacrifices, labors, prayers, tears and sermons of those brave Christians who spent their best days in laying well the foundations of Gospel truth among this people,—

which blessed truth has spread far and wide into almost every community in this great field.

In 1850, fifteen years after its organization, twelve churches were dismissed from its bounds to form the St. Francois Association. These churches were located principally in the northern boundary of this great field. The old Associational body styled itself the Black River Association of United Missionary Baptists.

ITS PROGRESS.

After dismissing these twelve churches, in 1850, to form the St. Francois Association, the diminution of strength was almost replaced in ten years, which brings us to 1860. In this year the Black River Association still numbered twenty-two churches, to which three more new ones were added, having in all 962 members, with fourteen ministers and 125 baptisms reported.

The Minutes of 1860 give the following interesting items:

Resolved, first, That this Association will not hold in fellowship any church which will tolerate in her members the practice of selling intoxicating liquors, to be used as a beverage, or who will encourage in any way the use of intoxicating drinks.

Second, That we do not recognize any as

having been baptized, who have received the ordinance at the hands of Pedo-Baptists.

Third, That a religious education is a powerful aid to piety and zeal in qualifying young men for the Gospel ministry. That it is the duty of the churches to aid such brethren as give promise of usefulness in the ministry and are not able to educate themselves.

In 1860 Bro. L. L. Stephens was missionary and reported fifty days labor, forty-three sermons preached, fifty families visited, and nine baptisms; and received \$50. During the war period here, as elsewhere in Southeast Missouri, but little progress, if any, could be made. But in 1867 the Minutes show that renewed energy was put forth, as in that year eight churches were admitted to the Associational list. Two years later great prosperity was manifested as in this year, 1869, thirty churches were reported on the list, with 1,726 members and 338 baptisms. Thus, a truly fine example of religious progress was manifested by this body for a period of thirty-four years.

ITS STANDSTILL.

From the period last mentioned to 1881, a space of twelve years, there seems to have been a general declension and falling off in the churches and members, which seems to have been in con

sequence of unsettled plans and methods of work. But since this standstill period, beginning in 1881 to 1882, prosperity began rolling on as before. In 1881 seventy baptisms were reported.

The ministers represented were David Lewis, J. F. Bibb, W. H. Dial, T. B. Turnbaugh, R. H. Douglas, T. Hogan, W. G. Henderson (licentiate), M. V. Baird, L. D. Cagle; licentiates, J. J. Wester, H. D. Carlin, M. G. Whitaker, J. H. D. Carlin and Bro. Stringer.

Of the organization and establishment of the different churches of this Association we have not the means of knowing; and therefore will not detain the reader with indefinite information. Neither have we anything but meagre accounts of its first ministers and their work; and of some of them, nothing at all. So far as we can learn, however, they were all truly pious, consecrated ministers.

We will mention Elder John W. Brown, of the Black River Association, as having lived in Dunklin county in quite early times. He was a man of great faithfulness and deep piety. He died August 13th, 1868, as it is said, in battle.

Elder L. L. Stephens was another of this ministerial band who had presided in the councils of

this old Association and labored as missionary. He died in the year 1872.

Bro. John H. Floyd, a native of Clark county, Mo., was born in 1832. He came with his father's family some years ago to Dunklin county. In 1854 he was converted to Christ and united with the Baptist Church, and in 1858 began preaching. He spent the remainder of his life, with the exception of one year in Texas, in this field. He was a man of great energy, industry and faithfulness; cultivating a farm for a living, while he usually preached to three or four churches statedly. He would sometimes spend two or three months holding protracted meetings every year. Sometimes he would continue until hardly able to talk. Eternity alone will reveal the toils and sacrifices of such men. He died June 8th, 1874, being then in his forty-third year.

Right here, where information concerning other deserving brethren of this, as well as other Associations, is wanting, the author wishes to give a thought to all Baptist brethren who may chance to read these sketches, and that is:

That we ought to have short biographies of each and every minister of note, containing the time and place of birth, where educated, when

converted and baptized, where ordained, etc., etc. Such sketches should be obtained while they are living, either by the churches for which they served as pastors, or by the Associations in which they lived; and these documents should be preserved for future history. We know not what time may reveal in the lives of ministers; we all love to look back, through the pages of history, upon the commendable labors and sacrifices of those who have fallen upon the field, battling for the truth. Let none forget that the future may be made all-inspiring by the present.

The Black River Association is now a strong aggressive and progressive body, having an able and efficient band of ministers true to the faith and to every good work. The session of 1886, held with the Philadelphia Church, five miles north of Bloomfield, county-seat of Stoddard county, was a harmonious and profitable session. Elder R. H. Douglas was Moderator, and Judge R. P. Owens, Clerk. As the Association was very large, it was divided into two districts in order to do a more effective work; in each of which a Mission Board was appointed and \$200 pledged for the work.

CHAPTER V.

ST. FRANCOIS ASSOCIATION.

The fifth Association organized in Southeast Missouri was styled the St. Francois Association of United Baptists Devoted to Benevolent Purposes. It was organized October 14th, 1850, at Castor Church, now near Marquand, an important railroad town in Madison county, out of a colony of twelve churches which had been dismissed from the Black River Association for that purpose. From the name which it bears, we see at once that it starts out with the combined idea of a missionary body, being "devoted to benevolent purposes," which was the first characteristic of all the former bodies of the kind hitherto organized in this part of the state. While it has ever been a fixed purpose of all the Associations of Baptists in Southeast Missouri, as well as elsewhere, to maintain a general union and communion of all the churches of each Association, upon principles of sound doctrine and orthodox practice, it has also been the custom to maintain and spread the Gospel in their midst as well as

elsewhere. Such, therefore, was the object of this Association, and should be the object of every such organization.

The constituent churches of this body were Mt. Pleasant, Sinking Creek, Webb's Creek, Grassy Creek, Pleasant Grove, Little Vine, New Hope, Perkins' Creek, Little Flock, Big Creek, Cedar Creek and Castor, having a membership of 534 members.

At the first annual meeting, which was held in September, 1851, with Little Vine Church, Madison county, Dr. R. P. Paramore was chosen Moderator, Eld. Pinckney Graham, Clerk, and Eld. Wm. W. Settle, Assistant Clerk. According to the Minutes of that year, the following ministers were present: Elds. C. T. Graham, Wm. W. Settle, J. Duncan, I B. Wallace, A. Hughes, R. S. Eaton and S. M. Ranhoff.

THE PROGRESS OF THE ASSOCIATION.

The object of these sketches is to show the progressive missionary spirit and work of this as well as the other Associations to which we have already alluded. We now proceed to give the missionary progress of this body, the organization and work of the leading churches, with biographical sketches of the leading ministers and members, from 1851 to 1886—a period of thirty-six years.

We find from the Minutes, that from 1851 to 1860 there was a steady increase in the membership of the churches, as well as new churches added to the Association. In this short time the Association had increased to twenty churches, with the addition of nine pastors to its ministerial strength.

This Association organized what was called the Southeast Missouri Baptist Convention, which was intended to increase the strength and means for a more active spread of the Gospel. The most important meeting of this body was held with the Mt. Tabor Church in the year of 1859. A grand revival meeting was the result of this missionary convention, and thirteen were added to the Mt. Tabor Church. However, this was only one of the many grand revivals enjoyed in many of the churches of this Association from that time until the war; when there was a cessation in the meetings of the Association for two years. In 1863 the Association convened at Big Creek Church, Madison county; ten churches only reporting at this meeting, with twenty-two baptisms.

THE GREAT REVIVAL PERIOD.

After the strife and confusion of the war had abated, the ministers of this Association com-

menced preaching with what seemed to be a double portion of zeal and spiritual power; the result of which was that a good revival interest spread all over the entire field. Hundreds were converted and added to the churches; new churches sprang up in great numbers all over Southeast Missouri, so that in a few years the Association numbered thirty-seven churches, having a membership of fourteen hundred communicants and a corps of sixteen or seventeen ordained ministers and several licentiates.

The Association now extended over a very large field which included all the southern portion of Madison, all of Wayne, and a greater portion of Bollinger counties. It, therefore, became necessary to divide the Association for the convenience of the representatives of the various churches. Accordingly, in the year 1876, twelve churches were dismissed to form the Wayne County Association. This left the St. Francois with twenty-five churches—principally in Madison and Bollinger counties—with nine or ten ordained ministers and four licentiates. In 1877 the session was held with Castor Church, near Marquand, Madison county, on the first day of September. Eld. Joseph Creacy, who had served as missionary that year, reported, at this

session, that he had organized one church, strengthened several old ones, and baptized some sixty converts. At this meeting an Executive Committee was appointed to raise funds and superintend the mission work for the ensuing year. Dr. W. H. Mayfield was chosen as General Agent, and the author was employed as Missionary. In 1878 the session was held with the Big Creek Church, Madison county. The Association was much gratified with the report of the Board. The General Agent had done his work well, having secured means to pay the missionary and procured subscriptions, and money besides, amounting to more than \$1100.00 for the purpose of establishing a Baptist Institution of learning at the town of Smithville, Bollinger county, Missouri. The work of the missionary above named had been a success. He had given to the work sixty days at \$1.00 per day; eighty converts had been baptized, and three new churches organized; besides, he had aided in procuring means for the establishment of the Institution before mentioned. The churches organized were Little Whitewater, First Baptist Church of Smithville, and Bethel Church, all in Bollinger county. The Smithville Church became extinct in consequence of removing the Institution

of Learning, then to be established at Smithville, to Marble Hill. Mention of this Institution will be made hereafter.

The churches represented at the Association this year were: Big Creek, Antioch, Castor, Cane Creek, Cedar Creek, Ebenezer, Flatwoods, First Church of Fredericktown, Marble Hill, First Church of Smithville, Hickory Grove, Little Whitewater, Mt. Carmel, Mt. Pisgah, Mt. Zion, New Prospect, New Salem, Shady Grove, Sylvan, Trace Creek, Twelve Mile, and Whitewater.

The ministers present were: Elders F. M. Holbrook, V. T. Settle, J. C. Hembree, M. Robbins, B. L. Bowman, L. W. Revelle, A. Twidwell and H. F. Tong.

It was at this session that the grand movement was made to accept the proposition (of \$1100.00 submitted in the report of Dr. Mayfield,) in behalf of the citizens of Smithville, to establish a Baptist Institution of learning at that place, to be under the patronage and supervision of the St. Francois Baptist Association. This was a grand step forward, which will be considered in a future chapter, in behalf of the Institution, presenting to the reader the enterprising spirit of this faithful and progressive body.

The progress of the Association is now to be seen clearly as she marches forward, with missionaries on the field and the appropriation of means for the establishment of Christian education and the spread of the Gospel among the destitute at home as well as in foreign lands.

Beginning in 1877, the work of the Association was, comparatively, in the hands of a new body of ministers. Nearly all of her old ministers were now gone home to receive the reward of the faithful, after years of toil and suffering under the most adverse circumstances. Through all, they labored to establish this and other Associations; for this service they should ever be held in sacred memory. In all honor we name the following beloved brethren: Elders Carter T. Graham, L. D. Bennett, T. Langley, A. Hughes, Joseph Crowley, Samuel Farrar, Wm. W. Settle, Pinckney Graham and Joseph Creasy. Their memories will ever be sweet to those who enjoyed the fruits of their labors.

We will now proceed to give some sketches of the leading churches and ministers above mentioned:

The oldest church in this Association is Big Creek. It was organized in May, 1835, at the house of Elder Carter Graham, near Big Creek,

Madison county. Elder Henry McElmurry was its first pastor. He continued with the church four years, when he was succeeded by Elder Carter T. Graham, who remained twenty years. Since his death Elder Wm. London has been its pastor most of the time up to 1885.

The writer's first acquaintance with the St. Francois Association was at the session held with Castor church in the year 1868. To us it was a goodly acquaintance, which we will never forget. We were afflicted and worried and a stranger, and no pains were spared by the brethren and sisters of this church to give us comfort.

The Castor Church was organized in the year 1845, in the Whitner settlement on Castor River, now Marquand, Madison county, at the house of the venerable Henry Whitner, by Elders Graham, Settle and Eaton. It is now forty-one years since it was organized, but it is yet standing, an appropriate beacon to those who are out of Christ. Of the ministers who served as pastor prior to 1878, doubtless, none were more faithful or worthy than Elders Carter Graham, Pinckney Graham and Wm. W. Settle, who was pastor in 1870, in October of which year he died. After his death, in consequence of the then feeble health of Elder Pinckney Graham, the only survivor of the three,

the writer was called to the pastorate, where he had the honor of continuing most of the time for seventeen years. Truly can it be said that this church has been a fruitful vine.

Marble Hill Church when first organized was called Crooked Creek, then Dallas, the name of the town in which it was then located. The town became the permanent county-seat of Bollinger county, and after the war its name was changed to that of Marble Hill; in consequence of which the church changed its name to that of Marble Hill Church.

This church was organized about the year 1848. Doubtless, Elder George Coker was its first pastor, as it appears that he lived near this place for several years prior to the war. The venerable Wm. Settle was its pastor in 1869, in which year the writer came to the county, and soon after the death of Elder Settle, became pastor here and continued for several years.

This church has enjoyed several great revival seasons, but the most remarkable was that under the pastorate of Rev. J. C. Hembree, in the year 1883, assisted by Elders T. A. and B. L. Bowman. More than one hundred were converted, ninety of whom united with the church. Rev. J. S. Gashwiler, A. M., Associated Principal of

Mayfield-Smith Academy, located at this place, is pastor at this time.

Trace Creek Church was organized some time previous to the war, but at what date we know not. It is located at the head of Trace Creek, Bollinger county. Elders Pinckney Graham and Wm. Settle seem to have been among the first ministers attending this church. It was a somewhat weak church at the start, but continued to increase with more or less prosperity for a number of years; but like many others it has had its share of difficulties to encounter, which have tried its faith and patience to the utmost.

Right here we wish to mention, that while it is truly painful to the feelings of any Baptist writer or historian to have to chronicle any matter of difficulty arising in any Baptist church, and while we have not so far in these sketches, nor will we in the future allude to such things so far as giving details is concerned, yet in this instance we feel called upon to give one of the most peculiar incidents of church difficulties we have ever met, and which shows the spirit of evil and non-conformity, that may rise in a church, as well as the important right and power of an association of sister churches to withdraw from any disorderly church, or fraction of a church, when all

conciliatory means fail to satisfy or restore them.

CHURCH DIFFICULTY.

The following report of the Committee on the case of the Trace Creek Church is clipped from the Minutes of the St. Francois Association for the year of 1880, which session was held at Smithville, Bollinger county, September 1st, of that year :

Dear Brethren:

We, your Committee, submit the following: First, on investigation we find that a difficulty arose between brethren J. C. Hembree and T. J. Rawls, which they could not settle; whereupon it occurs that Bro. Rawls brought it to the church for them to settle, from which we gather the following facts: First, the church did call a council composed of deacons and ministers of sister churches; said council convened with the church and in their judgment did decide that the charges against Bro. Hembree were not sustained; and that the report of said council was received by the church to be considered at their next meeting, at which time they failed to recognize said report. But upon motion of Bro. Rawls, then acting as plaintive, Bro. Hembree, defendant, was excluded. Now from these facts the following queries arise: First, Did the church do right in

not considering the opinion of said council? Second, Is it right for either party submitting a case before a church to make motions relative to the case? Third, Is it proper or right for said church, upon motion of *plaintiff* or *defendant*, to withdraw their fellowship from other brethren and sisters of good standing who cannot acquiesce in the former action of the church? Fourth, Is a church out of order to exclude twenty-five members of good standing by a rising vote of seven, when there are twenty-two members present in the house, and at the same time? Their Rules of Decorum say that a majority of the members present shall rule. Fifth, Is the church out of order to prefer charges against members without giving them notice that charges will be brought against them? Now, as regarding the action of the Association concerning the above-mentioned queries, the proceedings show that every one was answered in the negative, and therefore considered to be altogether contrary to Baptist usage; in consequence of which the delegates, Rev. Aaron McKelvey, M. Brinley and M. A. Poe, representing the members who had entered their solemn protest against such unbaptistic proceedings, were invited to seats as the lawful representatives of Trace Creek Church.

In conclusion, as the reader may wonder what the charges were which were brought against the said J. C. Hembree, then pastor of Trace Creek Church, it is but proper in his behalf and in the vindication of a faithful pastor, to state the facts as they were represented to the church and Committee first mentioned, which were as follows:

The said T. J. Rawls, then a leading member of Trace Creek Church, was charged by public opinion of open, base conduct with his sister-in-law to the discredit of his family and the church, which conduct had been mentioned by several faithful brethren to the pastor, who spoke of it to others, who made inquiry concerning it, as a shame and a sin. This Rawls heard of, and thus brought it to the church, attempting to charge Mr. Hembree with having made false statements concerning him which he said he could prove; but which on trial before the church and an able Committee from sister churches, he absolutely failed to do, as was decided by the Committee.

THE VINDICATION OF MINISTERIAL STANDING.

Having first mentioned the vindication of the faithful members of Trace Creek Church by the Association, we will here give the vindication of ministerial standing which came up at the same meeting of the Association, which shows the im-

portant relation the churches hold, in an Associational capacity, in protecting themselves and the cause against impostors, as well as unruly factions of churches, as follows :

“We, your Committee on Ministerial Standing, are happy to say that all the ministers within the bounds of this Association, so far as we can learn, are in good standing, except Bro. T. J. Mansfield, against whom your Committee have injurious reports from letters and Minutes of the Cumberland Association of Missionary Baptists, held with Union Church, Sequache county, Tenn., September 12th, 1879, from which we quote as follows :

‘The Committee on the State of the Ministers of this Association [Cumberland] beg leave to state that by the blessings of Providence, the ministers of this Association are in good standing, except Elder T. J. Mansfield. The report is that he has been living in adultery with a woman whom he took with himself and family and left this country, which statement corroborates with private letters received, and reports current in this country [Missouri].’

This report was adopted with the following resolution: *Resolved*, That we warn all our churches against receiving to their pulpits as pas-

tor, or otherwise, any man or men, who are not under a tongue of good report and well recommended.”

Thus is the cause and the ministry vindicated by the Association; although it is a shame to say that the Rawl's faction of Trace Creek Church, after passing the above resolution, chose or called said Mansfield as their pastor, to the shame of themselves and community, until he again fled from the officers of civil law, leaving them to the fate of their disgraceful and unbaptistic conduct. But Trace Creek Church was rescued from shame and fanaticism. They now have a good house of worship, with a respectable membership. The beloved Wm. R. Moore, of Fredericktown, is its pastor.

LEADING MINISTERS OF ST. FRANCOIS ASSOCIATION.

We will here briefly review, in connection with the churches of this Association, the lives of the leading ministers who established and built up those churches, as well as others.

ELD. CARTER T. GRAHAM.

This devoted minister was a native of either North Carolina or Tennessee; was born September 6th, 1800. He came to Missouri and settled in Madison county in October, 1827. He was converted in his thirty-fourth year, and united

with the St. Francois Church—being baptized by Elder-H. McElmurry in Big Creek, not far from his own door, and only about one hundred yards from the family graveyard, where his body now rests. He was one of the constituent members of Big Creek Church in 1835, and was soon afterwards sent forth into the ministry by the same body, becoming its pastor and remaining with it until his death. Although he was a frontier man, with but little educational advantages, yet he was surpassed by few men in natural endowments. He was uncompromising in his ministry, opposed to pulpit affiliation and open communion; but was in favor of feet-washing as a church ordinance. He was only what was called a farmer preacher, but was very successful in building up churches, there being but few in Madison county, where he commenced preaching. He generally had charge of four churches, some of them twenty-five miles from his home; he was faithful to the last. He died October 5th, 1861, having preached his last sermon, which was one of his strongest, at Big Creek, his home church, on September 15th, just twenty days before his death. He was taken sick on the 16th, grew worse, until he gave up the ghost. Though suffering greatly, he endured with patience and for-

titude to the end ; exhorting to the last his family and friends who came to witness the triumphant death of a Christian soldier,—in his day, one of the most useful men of Southeast Missouri.

ELD. ANDERSON HUGHES.

This man, a native of Tennessee, was born October 6th, 1822, and came with his parents to this country when but a boy. They settled in Wayne county, where he was converted when about twenty years old ; was baptized by Eld. Wm. Settle into the fellowship of the St. Francois Church in 1847. Soon after this he commenced to preach, and was ordained at Cedar Creek Church. He was a vocal music teacher as well as a preacher, and, therefore, was a great blessing to the churches and communities of the St. Francois Association. He was a great revivalist, at the services of which he doubtless contracted his last illness. He died November 27th, 1863.

ELD. JOSEPH CROWLY.

Of this brother we know but little. He was, for a time, a Methodist preacher ; but finally became a Baptist, and was ordained by them to the work of the Gospel ministry. After preaching a few years, he died sometime in the year of 1865. He was, doubtless, a good preacher, as a

resolution, giving a high tribute of respect to his memory, was passed at the session of the St. Francois Association the same year, as follows :

Resolved, That this Association has sustained a great loss in the death of Elder Joseph Crowley, a devoted minister Christ. He was a pious Christian man, and rests from his labors. That it is the Christian duty of the brethren of this Association to see that his widow and minor heirs do not want for the comforts of life. (Minutes of 1865.)

ELD. WILLIAM W. SETTLE.

Having been personally associated with Bro. Settle, in connection with Elder Pinckney Graham, during their last years, we could write at great length of their labors of love and grand achievements for the cause of Christ in Southeast Missouri, if space would permit. While none are more worthy, yet other deserving ministers are to be mentioned, which compels us to brevity in these sketches. Elder Settle was a native of Tennessee. He was born April 9th, 1809, and was married to Miss Sarah Barnett, daughter of George Barnett, with whom he came to this country in 1833. In 1834 he settled in the southern part of Madison county, and professed religion ; not long after he joined the church

and commenced to preach. He was ordained by order of Big Creek Church about the year 1839. Shortly after this, he was appointed Missionary for Southeast Missouri and Northern Arkansas by the American Baptist Home Missionary Society, in which service he spent two years when he settled where Piedmont now stands, in Wayne county. After a few years of faithful labor in this district, in which he established several churches, he removed to Twelve Mile, Madison county, where he again settled, laboring under the disadvantages of opening up a new farm. However, he continued to preach on Sundays, receiving a small remuneration. But he labored and prospered until he arose above want, reaching comfortable circumstances. From this point he went forth, a strong minister, building up churches and establishing the cause of Christ in many communities in Southeast Missouri. It may be said in truth, that among the great preachers who have lived in Southeast Missouri, Elder Settle stood second to none. He was troubled with dyspepsia, in consequence of which he ate no meats or fruit of any kind for twenty years. He died in October, 1870, at the age of sixty-one years, having been in the ministry thirty-one years.

ELD. PINCKNEY GRAHAM.

Bro. Graham, who succeeded Elder Settle about seven years, was a native of Green county, Kentucky; was born January 28th, 1813. He came with his parents to Southeast Missouri when but a boy, thirteen years old. At the age of twenty-two, he professed faith in Christ and united with the Big Creek Baptist Church, in Madison county, of which church he was pastor at the time of his death. He was ordained to the ministry in October, 1857, from which time to his death, he was a faithful servant and pastor of churches. He was a good Moderator, and frequently presided over the deliberations of the St. Francois Association.

He held, in common with most of the brethren before him, that feet-washing, as set forth in St. John, 13th chapter, was an ordinance of the Gospel, and should be attended to by all the churches. He was a humble servant, a plain, practical preacher, and a warm exhorter; and was, therefore, instrumental in the conversion of many souls. Bro. Graham did not believe in pulpit affiliations with other sects, or anything else that tended to weaken the Baptist cause. He died at his home in Madison county, July 3, 1877, at the age of sixty-four years and six months.

We have thus far mentioned a few of the leading churches and ministers who were in the organization and work of the St. Francois Association up to the death of Elder Pinckney Graham, who was the last of the old veterans, whose good examples will live long in the memory of those who knew them best.

JUDGE E. L. GRAHAM.

Judge Graham was born February 25th, 1834, in Madison county, Mo. In 1854 he professed faith in Christ and was baptized January 6th, 1855 into the fellowship of Old Big Creek Baptist Church, from which he was a chartered member into the organization of the Twelve Mile Church, which was organized at or near his home, situated on a beautiful stream called Twelve Mile, in Madison county. He was chosen Clerk of his church in 1856, and has served as Secretary and Recorder of the St. Francois Association most of the time for more than twenty years. In 1882 he was elected Chief Justice of the County Court, of Madison county, the duties of which office he discharged honorably to himself and with fidelity to his constituents and country. When quite young he was married to Miss Mary C. Whitner, daughter of Henry Whitner, of his native county. As a result of this union, he has

reared a large and much respected family, most of whom are now grown, and have been reasonably well educated as well as trained to industry and economy. However, this is only one of quite a number of equally large and much-respected families of this name in Southeast Missouri.

NEW CHURCHES AND MINISTERS.

We will now continue our narrative, but with a comparatively new body of churches and ministers.

Twelve Mile Church is located on a stream of that name, near the residence of Judge E. L. Graham, of Madison county, (the efficient Clerk and Recorder of the St. Francois Association.) This is quite an influential body and has enjoyed several good revival seasons. In 1885 it reported a membership of one hundred and one. Elder Wm. R. Moore was pastor.

Shady Grove, located two and one-half miles northeast of Fredericktown, is quite an old church. We find, as early as 1854, Elder Joseph Johnson, now of Marysville, Cal., was preaching to this community. Some time after a church was established. Of its constituent members old Father Ely Desha was doubtless among the most prominent, as he was Clerk for many

years ; though only a lay member, he was a good example of faithfulness and piety. He died in the year 1874. L. W. Revelle is a resident minister of this community. He has a splendid farm and residence and is therefore able to do much for the cause. He is an able donor to the Mayfield-Smith Academy. Elder Joseph Johnson, first mentioned in connection with the work of this church, and who resided in what is called the Creek Nation, some eight miles southwest of Fredericktown, was probably the first pastor of this church, having spent about fifteen years preaching in the bounds of the St. Francois Association. He was a great revivalist, full of the spirit of exhortation and prayer; and therefore spent much time in protracted meetings. We here give the following amusing statement of an old Hardshell Baptist brother who did not believe in protracted meetings like these Missionary Baptists held.

“Why, sir,” said the old Hardshell brother to another of like faith with himself, “if there isn’t a stop put to these missionaries” (referring to Johnson’s protracted meetings) “they will soon have the Gospel preached to all the world, and the first thing we know the end will come right here among us.”

Mt. Carmel Church is located on a high plateau of land situated between the head waters of Harri- can, Whitewater and Crooked Creek, Bollinger county. The name by which the community is most familiarly called is Yount's Settlement. This church was organized with fourteen members at what was called the Green school-house, in June, 1869, by the writer, assisted by Elder Pinckney Graham. The constituent members of this church were principally from Castor Church. Of the leading lay-members connected with the Mt. Carmel Church, we mention old Father Jacob Yount, George W. Mayfield and James Henderson, who was ordained the first deacon, excepting the writer, and wife. Their families constituted the main body of the church at the start. Old Bro. Jacob Yount was among the first to settle here, and has resided where he now lives for more than fifty years. He is truly a pioneer man, true and faithful to principle, ever standing upon the dignity of his word. James Henderson is a native of Tennessee, but has resided in this country for many years. He is a man of meek and quiet temperament, just such as should always be sought to fill the office of deacon. In connection with these leading families, mention should be made of Peter Slinkard and family,

who came to this community since the organization of the church and became leading members. With few exceptions, this is truly a Baptist family. The mother of this family was a true Baptist, and though dead, she "yet speaketh."

This was the first permanent Baptist Church ever established in this part of the county, which community had been under the control of the Methodists and Lutherans for more than thirty years. But Mt. Carmel has been a fruitful vine since three other colonies of Baptists have gone out from her borders to establish Baptist churches in adjacent communities. This church has passed through some hard trials in its efforts to disciple unruly members; but, by the grace of God, has always stood together as a body. Notwithstanding fire brands have been cast into the midst, and seeds of discord sown, yet the former would not burn, neither would the latter take root nor grow. Of the eighteen years since the organization of this church, the writer has served thirteen as pastor. Elder Wm. London, of Madison county, is at present its faithful pastor.

Big Whitewater Church is located on the old historic Baptist ground which is at the great gushing spring in the extreme northern part of Bollinger county. It was here the grand Wm.

Polk played when but a little boy, some eighty years ago; and it was here in after years he first preached the Gospel and assisted in establishing the cause which, though weak at this time, is still living.

Bethel Church was a Mission Church, established in 1878, when the writer was missionary—the same year that Little Whitewater and other churches were established. It is located at the head of Little Whitewater, some five miles west of Patton, Bollinger county. It was a weak church at the start, but has established itself with a good hewed log house of worship, and is having a heavy increase. Bro. Bennett Hartle, who is a resident minister of this church, was ordained in 1886. The church now numbers something over thirty members. Elder Wm. London is pastor at this time. Among the prominent members of this church are Joseph Burcham, James Skaggs, and Elder Bennett Hartle.

It has been mentioned that one of the last works of Elder Wm. W. Settle was to organize a Baptist church at Fredericktown, which he did in January, 1870, assisted by Silas Livermore. This church was called the First Baptist Church of Fredericktown. Elder Settle was chosen pastor, and so continued until his death, which

occurred in 1871; after which, there being no house of worship, the church scattered. In June, 1872, it was re-organized, with thirteen members, since which time it has been under the leadership of Rev. V. T. Settle, a native of Virginia. It is now established with a commodious house of worship, and numbers some forty members. The session of the St. Francois Association for 1885 was held with this church. Eld. V. T. Settle was Moderator. It had then been forty-eight years since a Missionary Baptist Association had gathered at this old historical town.

New Salem Church is located on Harrican Creek, Bollinger county, six miles north of Marble Hill, the county-seat. It was organized by Elder Monroe Robbins, assisted by Rev. T. A. Bowman—the year and date is lacking. Elder Robbins was the first pastor, and so continued for several years. Under his pastorate, the church prospered steadily but not rapidly, building a good house of worship, which was burned down when near completion, supposed to be the work of an incendiary; but, like the faithful bees when robbed, they soon rallied their forces and rebuilt a second good and commodious house. In 1885 they enjoyed a good revival under the leadership of Rev. J. C. Hembree, then the pastor. They

now number nearly sixty members. Rev. L. S. Yount was pastor in 1886, this being his first pastorate.

ELD. MONROE ROBBINS.

Elder Monroe Robbins, a member of the New Salem Church, was a native of Madison county, Missouri, which makes him decidedly a South-missourian, and, like most others of his time, he enjoyed but a limited education. He, possessing a strong will, energy of mind, and studious habits, is, at this time, quite a good, influential preacher. He was converted at a protracted meeting held by the author in the community where the church is located, about the close of the year of 1870. Soon after he commenced to preach, and was ordained at Mt. Carmel, where he then held membership, in the year 1875. Since then he has been a faithful and useful minister. After serving as pastor of several churches, he was chosen Missionary of the St. Francois Association for 1885. He brought in a good report, having labored 114 days, preached 147 sermons, received into the fellowship of the churches, 59 converts and organized two churches; for which he received \$142.50. In the meantime, acting as colporteur of the St. Louis Baptist Publishing Company, of St. Louis, he

sold 75 books, and distributed 500 tracts; as a result of this good report, he was continued missionary for 1886. He was a liberal donor to the Mayfield-Smith Academy.

ELDER JOSEPH HEMBREE.

Elder Joseph Hembree, a native of North Carolina, came to this State from East Tennessee, in which State he was living when he was converted to Christ and united with the Baptists. Soon after this he manifested a call to the ministry and was licensed to preach. Shortly afterwards he left that State for the western part of Missouri, but was detained in Bollinger county, Southeast Missouri, in consequence of the death of one of his children. He first located in what is known as the Flat Woods, some six miles west of Lutesville, where a church was established known as the Flat Woods' Church of which he became a member. It was here in Southeast Missouri where he began his public career. He was ordained by the author, assisted by Elder Elisha Sanders, in the year 1873. He has since been a useful, faithful and energetic servant of Christ, having served as pastor of a number of churches in the St. Francois Association, prominent among which are Sylvan, Trace Creek, Twelve Mile, Mt. Carmel and Marble

Hill, in which church he holds membership. He has also had charge of the Gravel Hill Church, of the Cape Girardeau Association, and is at this time, 1886, the efficient missionary of that Association. Bro. Hembree is a man of a good liberal education; and having in his charge a large family to care for, he sometimes resorts to school teaching for a livelihood, in which profession he ranks among our best public school teachers. He has borne a faithful part as a donor to, and supporter of the Mayfield-Smith Academy. Finally, he has been tried as by fire, having suffered many hard trials and even unjust persecutions for the sake of the cause; but the Lord has so far delivered him out of it all and he yet gives promise of years of usefulness.

ELDER B. L. BOWMAN.

This self-made, but no less efficient, minister was born in Franklin county, Virginia, January 31st, 1837; came to Cape Girardeau county, Missouri, in October, 1853. He was married to Miss Eliza Jane Ford, October 6th, 1856; and was converted under the ministry of Elder James Reid in the winter of 1869, when he united with the Goshen Church; by the order of this church he was licensed to preach three months after his baptism, and one year afterwards was ordained to

the full work of the Gospel ministry. He served as pastor of the following churches: Goshen, Ebenezer, Oak Ridge, Gravel Hill, and New Bethel of the Cape Girardeau Association. He removed to Bollinger county in 1877, and united with the Marble Hill Church, which church he served as pastor, in connection with Mt. Carmel, Castor and Trace Creek churches of the St. Francois Association, besides doing more or less missionary work for the Associations above-named. He also served as missionary one year for the General Association of Missouri, including pastoral work for Morley Church in the Charleston Association. All these services have been performed in the district of Southeast Missouri.

ELDER V. T. SETTLE.

This hard-working and efficient minister is a native of Virginia, being born in Warren county of that State, on the 28th of May, 1823. He completed his scholastic education at Lisbon Institute, London county, Virginia; professed faith in Christ and united with the Baptist Church in May, 1844, and was ordained to the ministry September, 1855. His first pastorate was in Lexington, Va.; he was afterwards pastor of churches in Amherst, Nelson, Augusta and

Rockingham counties. In April, 1872, he emigrated to Missouri, and settled in Fredericktown, Madison county, where he has resided for more than fifteen years. During this time he has been the constant pastor of the first Baptist Church of Fredericktown, as a result of which the church now has a good, commodious house of worship. Also, he has served as pastor of Des Arc Church in Wayne county, Pleasant Hill in Scott county, and St. Joe in St. Francois county. He has presided over the deliberations of the St. Francois Association several times. He was Moderator when the Association convened with his church at Fredericktown, which was the first missionary body of the kind which had met at that place for forty-eight years. It was a profitable and pleasant gathering.

Little Whitewater Church was organized with fourteen constituent members in 1878, when the author was missionary of St. Francois Association. It was the result of a revival meeting held at the Bollinger school-house, in the neighborhood adjoining to where the church is now permanently located, and at what is now called Mayfield, in Bollinger county. This was doubtless the first great revival ever held by Baptists in

this community, which had been first settled in 1804 by the Bollingers, a family from North Carolina. Thus three quarters of a century had passed and this field had never been permanently occupied by the Gospel cause. This church is a progressive, working body, occupying a good house of worship, which is nearly completed. It is located near the residence of old brother Geo. W. Mayfield, on a site he gave to the church. They now have a regular pastor and a live Sunday-school which is well attended. The author has had the honor of serving this church most of the time for the last nine years, when it has increased from fourteen to sixty-one members. Among the most prominent members of this church we will mention the following: old Bro. Geo. W. Mayfield, his wife and sons, Emanuel Mayfield, M. D., Steven Mayfield, M. D., R. S. Mayfield, squire and post-master at this place, Jefferson Mayfield, M. D., and other grand-sons, Thomas James and A. Punch.

Geo. W. MAYFIELD.

Old Bro. Mayfield and wife were mentioned as constituent members in the organization of the Mt. Carmel Church; but when the Little White-water became established at their own home, they removed their membership and became identified

with it; hence their connection with its history. Old Bro. Mayfield has been a citizen of this community nearly all his long and useful life, having resided at this place since he was two years old. He was the youngest of a large family, which came from North Carolina and settled here in very early times. He has reared one of the largest and most respectable families of the community—seven sons and one daughter. Of his sons all are members of the Baptist Church except one, who, though not a member of any church, is a good citizen and ranks among the best farmers in the community. His daughter and son-in-law, residing in another community, are members of the Methodist Church South. In point of intelligence and moral progress they are worthy of mention as no ordinary family, considering their chances; for while others with equal chances, both in means and opportunity, have wasted their time and means and are at this time only moral wrecks, unfit for society in this life, and still less for that which is to come, these noble sons are to them and to the world, grand examples. They have sought the religion of Christ and found it; education and found it; position and found it; in fact, everything they in righteousness sought for, they found. Five out

of the six members of the church have gone forth as graduates of the medical profession. Dr. W. H. Mayfield, now of St. Louis, has served two terms as Professor of Materia Medica, in the St. Louis School of Physicians and Surgeons. Dr. A. J. Mayfield, now post-master at Lutesville, Mo., is one of the best physicians in the county, while all are comparatively successful.

Brethren James and Punch with their families are faithful workers in the church and Sunday-school for which they are worthy of mention in this sketch. Rev. L. S. Yount, of Mt. Carmel, is pastor at this time, this being his second pastorate.

Pleasant Hill Church is situated on the border of the Mingo Swamp, in the southern part of Bollinger county. It was organized in 1883, or 1884, by Rev. James P. Revelle and others. Bro. Revelle was chosen its first pastor. A house of worship is in course of building at the old Revelle homestead, which may be mentioned as an old historic Baptist ground, since as far back as 1816, we observe the name of E. Revelle in connection with Thomas Johnson and others, as delegates from a church then called Turkey Creek Church—located somewhere in the above-named community—to the first Baptist Conven-

tion looking to the formation of the first Baptist Association west of the great river, which meeting was held with the Bethel Church, Cape Girardeau county, in the fall of 1816, when the Bethel Association was organized. As to the date of the organization of the Turkey Creek Church, we are not informed, but it was doubtless among the first in the wilderness of Missouri Territory; neither can we say how long it continued faithful to the principles of the United, or Missionary, Baptist faith. But it is known that in after years it became an Anti-mission body, embracing Parkerism and Anti-nomianism, after which it seems, from some cause, to have borne the name of Dry Creek Church, as the following amusing sequel will show the name of the church and the doctrine advocated: One, Thomas J. Revelle, a Baptist minister of Dry Creek Church was excluded for advocating that God made the devil, while the church at the same time advocated that the devil was self-existent, and that God would save his own elect children; but those who were not his chosen elect were the children of the devil and therefore would have to suffer the inevitable consequences. This Anti-mission idea is now about extinct, and upon its ruins is established the truth of the Gospel, in the organiza-

tion of the Pleasant Hill Church, of which the faithful James P. Revelle is pastor. The church now numbers thirty-seven members.

JAMES P. REVELLE.

This beloved young preacher was born in Bolinger county and brought up in this old historic community. He received a good common school education; professed faith in Christ and was baptized into the fellowship of Shady Grove Church by Elder Joseph Johnson, soon after which he felt it his duty to preach. After a few years he was ordained, by order of the Shady Grove Church, to the full work of the ministry; since this time he has been a useful, influential servant of Christ, having served as pastor of several different churches.

WM. R. MOORE.

This well-loved young preacher is a native of Tennessee. He came to this state with his father's family when but a boy, and settled with them in the neighborhood of Shady Grove Church, near Fredericktown, in which place he now lives. When quite young, he professed religion and was baptized into the fellowship of Shady Grove Church, by Elder Johnson, about the year 1867. Subsequently, he felt it his duty to warn sinners to repentance, and was ordained,

by order of Shady Grove Church, by the author, assisted by Elder Wm. London, in December, 1882; since which time he has proven himself to be a faithful and studious minister, and now ranks among our most worthy pastors. He has had the care of several churches, and is, at present, pastor of Twelve Mile, Castor, and Trace Creek Churches. He lives at Fredericktown, Madison county, and is a much respected citizen.

Ebenezer Church is located at the head of Twelve Mile, a small stream tributary to the St. Francois River, about eight miles south of Fredericktown, Madison county. It was organized by F. M. Holbrooks and others, in the year 1874. It is near the home of the beloved Wm. London. It is somewhat a weak church; but has built a house of worship, and is still moving on with a gradual increase. It now numbers forty-two members, with T. McClintock, pastor. Bro. McClintock came from the Methodists to the Baptists, and thus far has been a faithful, energetic young minister.

ELDER WM. LONDON.

This brother is a resident minister of the Ebenezer Church, and is much esteemed for his faithful Christian integrity and faithfulness to his charges. He has been in the ministry about

twenty years, and has served quite a number of churches. We will mention Twelve Mile, Pisgah, Beulah, Big Creek, Shady Grove, Ebenezer, Bethel, Mt. Carmel, and others. He, like many others in Southeast Missouri, had but little opportunity to obtain an education, and has not the power following a classical training; but, having a realizing trust in the Spirit of Christ when trying to speak, he is a warm exhorter, full of prayer, and of spiritual power. He has accomplished considerable good in leading souls to Christ, having held several important revival meetings.

Having mentioned nearly all of the leading churches and ministers that have been included in this long and tedious chapter, we close it with the apology that most of those churches and ministers have shown themselves so faithful in their devotion to sustain, by their prayers, sympathy, and gifts, the enterprise of establishing the Mayfield-Smith Academy, a school under the patronage of the St. Francois Association, in which their children and friends can enjoy the benefits of a Christian education. They have otherwise been faithful in giving to, and sustaining, the missionary work at home and abroad. As others had heretofore been men-

tioned, it would have been an unpardonable partiality which could not be indulged.

THE PROGRESSIVE WORK OF THE ASSOCIATION.

We will now proceed with the onward progressive work of the Association. In the Minutes for 1886, the following ministers and churches were represented: Bethel, Big Creek, Beulah, Brush Creek, Castor, Ebenezer, Fredericktown, Friendship, Hickory Grove, Little Whitewater, Marble Hill, Mt. Carmel, Mt. Pisgah, Mt. Lebanon, Mt. Pleasant, New Salem, Pleasant Hill, Sylvan, Shady Grove, Twelve Mile, Trace Creek, Whitewater and Bollinger's Mills, in all, twenty-three, with a total membership of 1136; 81 baptisms reported this year from the churches, and two new churches were received.

The ministers represented this year were: Wm. London, Uriah Jamison, V. T. Settle, Joseph Hembree, T. McClintock, M. Robbins, L. W. Revelle, James P. Revelle, Wm. R. Moore, D. W. Graves, J. S. Gashwiler, L. S. Yount, Leonard Welker, and H. F. Tong.

EDUCATIONAL ENTERPRISE OF THE ASSOCIATION.

It will be remembered that at the session of the Association held with Big Creek Church, Madison county, 1878, the Association accepted a proposition from the citizens of Smithville,

Bollinger county, for \$11,000, to commence the work of establishing an institution of learning to be under the supervision of the St. Francois Baptist Association, as submitted in the report of Dr. W. H. Mayfield, Financial Agent of the Association for that year. (Minutes of 1878, page 5.) On page 7 of the same Minutes, we find the following as a supplement to the above:

“Bro. Mayfield, having read a communication from the citizens of Smithville, offering as an inducement, in money and pledges, \$1,100, for the establishing of an institution of learning at that place, which should be under the control and management of the St. Francois Baptist Association; the proposition was unanimously accepted and adopted, and additional pledges were taken to the amount of \$242.50, making a total of \$1,342.50, with the following resolution:

Resolved, That this Association accept the proposition made by the citizens of Smithville, through Bro. W. H. Mayfield, to erect a college building at that place, to be owned and controlled by the St. Francois Baptist Association, and that Brethren W. H. Mayfield, J. Q. A. Whitner and E. L. Graham be appointed by this Association to solicit the co-operation of all the Baptist Associations of Southeast Missouri; and that the

said Committee proceed, as soon as practicable, to erect suitable buildings in, or near, said town for the use of said school ; expending such moneys in the erecting of said buildings as they may be able to secure ; and that said Committee be authorized to appoint such agents as may be necessary to carry on the work. The college to be under the management and control of a Board of Trustees appointed by this Association. The deed of the property shall be made to them in trust for the St. Francois Association. They shall take charge of all the property of the Institution ; elect its teachers ; exercise a general supervision over all its affairs, and make report of the condition of the school at each annual meeting of the Association. Said Board for the present year shall consist of three members from this body, and one from each of the following Associations, to-wit : Wayne county, Cape Girardeau, Cane Creek and Franklin. Any member is eligible to be a trustee who will actively engage in the interest of the school.”

The following brethren were appointed, viz. : John F. Sitze, W. H. Mayfield, of St. Francois Association ; E. P. Settle, of Wayne county Association ; Alexander Jennings, of Franklin Association ; H. H. Williams, of Cape Girardeau

Association; and William Sparkman, of Cane Creek Association. Thus it is to be seen that the St. Francois Association laid the foundation of one of the greatest and most useful enterprises hitherto engaged in by any Baptist Association in Southeast Missouri. Its name was decided upon by a Convention of Baptists held at Smithville in the year 1879, which unanimously resolved to adopt the name of Mayfield-Smith Academy, in honor of W. H. Mayfield, M. D. and Henry Smith, M. D., of Smithville, who were among the first movers in this grand enterprise at that place. At the session of the Association held with Mt. Carmel Church the same year, this name was submitted and adopted, which name it has borne since that time.

At the session held with the Baptist Church at Smithville, in September, 1880, the Board informed the Association that the Building Committee was compelled to suspend operations on the building for want of means; and that the school at that place under the supervision of Prof. T. W. Tate, which had been in session five months, had to suspend farther operations for want of support. In consequence of which report a resolution was adopted instructing the Board to seek bids for its location elsewhere,

that might be more favorable to the support of the enterprise. In accordance with these instructions, arrangements were soon made to remove and establish the Institution at Marble Hill, the county-seat of Bollinger county. It was commenced in the year 1881. Thus, the uncompromising spirit and faithfulness of energy, against all obstacles to the contrary, were wonderfully manifested by the leading brethren of the Association, and proved a most significant rebuke to all faltering dispositions throughout Southeast Missouri, as will appear from the report of the Board at the session held with the First Baptist Church of Fredericktown, in September, 1885, which is here given. The Board of Mayfield-Smith Academy, for the St. Francois Association, take great pleasure in reporting to your honorable body :

That after a long and arduous struggle, they can now show you your long-wished-for School Building—a building for which we are all thankful,—and one which the best judges place in value at \$8,000 or \$10,000. Your Trustees have labored unceasingly to accomplish this object, though it cost them many long trips and late sessions, day and night, to accomplish it.

We are humiliated to know that in the desper-

ate struggle to complete the building, some of our brethren have had to throw their homes and property on the altar to make the enterprise a success; but with the exception of a small amount, the school is absolutely free from debt. This was a gratifying report, and was adopted with an accompanying resolution instructing the Trustees to procure a charter for the Institution.

As a memorial to them, we here give the names of the leading brethren, who so faithfully distinguished themselves in the establishment of this Institution:

Wm. H. Mayfield, M. D., Hon. F. M. Wells, Hon. John W. Revelle, Rev. J. C. Hembree, Rev. Monroe Robbins, John F. Sitze, Henry Whitner, A. J. Mayfield, M. D., John Q. A. Whitner, David Cheek, Rev. H. F. Tong, Wilson Warner, Eld. Levy W. Revelle, E. L. Graham, Francis Graham, A. McKelvey, M. D., Michael Brinley, Jefferson Powell, Henry Cheek, Enoch Robertson, F. C. Shell.

These were the chief Baptist donors, while many others, too numerous to mention, gave liberally according to their means. Of those who were not Baptists, we will mention the following:

Hon. Moses Whybark, Hon. Frank Kinder,

Hon. B. F. Stevens, Hon. Marion Snyder, Dr. Jacques, M. D., George Clark, David Lutz, Henry Smith, M. D., of Smithville. Besides these, many other friends, not Baptists, in the bounds of the Association, gave liberally ; but we have not their names. We wish we could give the names of brethren and friends of other Associations, whose means aided us much. But as we cannot, we will say that the most liberal help from other Associations came from the Cape Girardeau and Black River Associations, for which we tender our most humble thanks.

LOCATION OF MAYFIELD-SMITH ACADEMY.

This location of the Academy is most desirable, as it is in a most healthful and retired part of the country, in an industrious community, amidst a society of growing intelligence, morality and refinement, and where churches and Sunday-schools are numerous and well attended. Marble Hill and Lutesville, within a short distance and full view of the Academy, are pleasant towns on the Southeast branch of the Iron Mountain Railway, 133 and 1-3 miles from St. Louis, and thirty miles by railway from Cape Girardeau on the Mississippi. These towns, with their advantages of being reasonably healthful, having good society, being surrounded by beautiful scenery

and free from much of the seducing idleness, immorality and vice found in the larger cities, make this rising and prosperous institution one of the most desirable schools for seekers after education in all Southeast Missouri. It is adapted to the educational needs of both sexes. Board can be obtained here, doubtless, as reasonably as anywhere else.

The site of the Academy has been well chosen. The building—a magnificent brick, 30x60, and two stories high—crowns one of the most beautiful eminences; over-looking the quiet and pleasant towns of Marble Hill and Lutesville, and the beautiful valley and stream which intervenes. The eyes of the beholder may also feast on the magnificent scenery of the surrounding hills which rise one above the the other, until they seem to fade away in the beautiful sky far beyond; the whole presenting at once a panorama, lovely, picturesque and sublime; and therefore calculated to arouse the holiest emotions of the soul, lifting the eyes up from Nature to Nature's God.

Two successful sessions have been taught, beginning in the fall of 1884 and ending in September, 1886, under the supervision of Prof. D. W. Graves, Principal, Miss Ida M. Price and Miss

H. M. Settle—grand-daughter of Elder Wm. Settle—teachers of the Primary and Intermediate Departments. Eighty-three pupils were enrolled the first session; the second session, ninety-nine. The third session opened with renewed hope, and now has 115 pupils enrolled. Encouraged by the addition to the faculty of Prof. J. S. Gashwiler, late President of Farmington College, and an able and experienced educator, the school gives evidence of decided success. For much of the above information regarding the school and its location, we are indebted to Prof. D. W. Graves, in the Second Annual Catalogue, pp. 11 and 12. The Trustees are, Rev. H. F. Tong, President, Marquand, Mo.; Dr. Wm. H. Mayfield, Secretary, St. Louis, Mo.; F. M. Wells, Treasurer, Marble Hill, Mo.; John W. Revelle, Lutesville; R. E. Robertson, Marble Hill; members of St. Francois Association, and Col. H. H. Williams, Jackson; E. P. Settle, Greenville, and A. S. Jennings, Farmington. The last three were from Cape Girardeau, Wayne and Franklin Associations.

BIOGRAPHY OF THE FIRST PRINCIPAL OF THIS
ACADEMY.

In connection with the opening of the school at Smithville, already alluded to, it is but proper

that mention be given here of the self-sacrificing labors of Prof. T. W. Tate and wife, who came from North Liberty, Mo., to take charge of the school at its first session.

Prof. Tate was, I believe, a native of Kentucky, but was principally educated in this State, and is truly a scholar as well as a high-toned Christian gentleman. Mrs. Tate is also a fine scholar and a faithful Christian lady, and therefore well qualified to take charge of any Christian school. Their ability was well tested in the patient toil and sacrifices they endured during their short stay in this uncultivated field. Bro. Tate was ordained here to the full work of the Gospel ministry, by order of the Baptist Church at Smithville, while the author was pastor. Shortly after he was called to this pastorate, which was his first, and in which he proved his efficiency for the work. During his short stay, and under his ministry, there was a great awakening among the people, and some fourteen, or more, converts were added to the membership of the church. He is now the successful pastor of the East Sedalia Baptist Church. We will here mention to his honor that it was under his pious influence, while teacher at Smithville, that Rev. H. S. Tong, a brother of the writer, was con-

verted to Christ and united with the church, being baptized by the writer who was then pastor of the church. Shortly after this young brother—now at rest—but then one of the most faithful students of the school, feeling it his duty to call sinners to repentance, was licensed by order of Mt. Carmel Church, and went forth as a minister and colporteur by order of the St. Francois Association, for the year 1881; the result of which we give from his report submitted to the Association while in session at Marble Hill, in September of that year, as shown from the Minutes now before us: total amount of sales, \$823.85; miles travelled, 3,250; number of volumes sold, 593; tracts distributed, 3,000; number of pamphlets, 225. For this grand and unprecedented report, a unanimous resolution was adopted, recommending him to the patronage of the American Baptist Publication Society, of Philadelphia. In this work he spent a little over three years, when he was called to his reward on high. He always expressed the greatest regard for Prof. Tate and wife, who led him in the rudiments of Christian education.

It is truly painful for me to conclude this chapter by mentioning his last work and death; but as a worthy tribute, I submit the following:

“After three years of service in this work, Bro. H. S. Tong made his last report, soon after which he died, June 13th, 1884. Among those who have fallen at their post was our brother, H. S. Tong, who deserves more than passing notice. He was a young man of great promise, of whom we entertained great hopes. But in the midst of his usefulness he was taken up higher. His ministry was brief, but very marked and earnest. He made it his meat and drink to work for the Master.” Rev. B. L. Bowman, Chairman of Committee on Obituaries. See Minutes of 1884.

This report awakened a deeper interest in the colporteur work than had ever been before, until many hundred families now have Bibles, Testaments and religious literature, which would probably not have been obtained otherwise.

PROF. DAVID W. GRAVES.

Prof. David W. Graves is a native of Virginia. He was born in Pittsylvania county, of that State, February 28th, 1837; but when three years old his father moved to Missouri and located in Montgomery county, where he opened up a large farm—engaging in stock-raising extensively—soon accumulating a large estate. It was here the subject of this sketch was brought up. He received his early education from private schools,

as public schools had not yet been organized. He was indebted, more than to any one else, for his early education, to his uncle, D. N. Norvlin, who was a finished scholar, and who kept a private school in the community for years. His education was completed at William Jewell College and the University of Missouri, graduating at the University in 1862. He was married to Miss Julia A. Crockett, daughter of Rev. Dr. N. M. Crockett, March 18th, 1863. He united with the Baptist church when about 18 years of age, and was ordained to the work of the Gospel ministry in February, 1865. Since then he has served the following churches as pastor: Zion, Liberty, Lentro, Middleston, Troy, Oak Ridge, Little Whitewater, and others temporarily. He has also had charge over, and taught in, the following high schools: LaGrange College, Kentucky; Montgomery College, Missouri; Graves' Academy, at Smithville; Graves' Academy at Patton, Mo.; and is now President of the Mayfield-Smith Academy at Marble Hill, Bollinger county, Mo. Bro. Graves is a zealous, faithful worker, a plain, practical preacher; an able and efficient teacher, possessing a meek and quiet disposition. He is much loved and respected by all with whom he comes in contact. Through his sacrificing efforts

the Mayfield-Smith Academy now ranks as one of the most successful schools in Southeast Missouri.

PROF. J. S. GASHWILER.

This young teacher is a native of Missouri. He was born at the residence of his grand-father, Rev. J. W. Gashwiler, near Troy, Mo., May 29, 1849. His father having died in California when he was but two years old, he was brought up by his grandfather. His ancestors on his father's side were of German extract. His mother was a Virginian, and was of Scotch descent; her maiden name was Mary Reid. He received his early education in the common schools of the times, until the breaking out of the war which hindered him for a season from entering higher schools. Near the close of the war, he entered Steven's Commercial College, St. Louis, Mo., where he stayed until the war closed, after which he entered the State University and there continued through the years of 1867 and 1868, when he entered a select school at his home for one year. He then went to Central College, where he remained five months; after this he went with his uncle to the Indian Nation, spending probably a year. Returning home he taught school for a year, when he entered Mt. Pleasant College, remaining there

four years (with the exception of a few months spent at Central College), and graduated June 19th, 1874. He was married to Miss Mary Louise Harris, daughter of Mr. Harrison Harris, formerly of Virginia, an accomplished and scholarly Christian lady, from Cambridge, where he had been teaching the public school. He moved to Brownsville and established a high school; but his stay here was short on account of the bad health of his family. From here he went to Marshall, from which place he was called to the Professorship of Belleview College, Washington county, Mo. He went from here to Farmington, county-seat of St. Francois county, Mo., and established the Farmington College, September 10th, 1883, which was a flourishing school, with 112 pupils enrolled. Having sold out this Institution to the Franklin Baptist Association, he engaged as partner with Prof. D. W. Graves, in the Mayfield-Smith Academy, at Marble Hill, Bollinger county, Mo., and entered upon his duties in that school, September 6th, 1886, the opening of its third session.

He was ordained to the work of the Gospel ministry by order of Liberty Church, Washington county, Mo., on Dec. 25th, 1881. In 1882 or 1883, he became the successful pastor of the

Baptist Church at Bismarck, Mo., and at this time is pastor of the church at Marble Hill, Mo.

CHAPTER VI.

THE CANE CREEK ASSOCIATION.

This Association was organized in the year of 1857, and is the sixth Association in Southeast Missouri. It was formed of a colony of five churches dismissed from the Black River Association the same year. Like all the other Associations mentioned, it was a missionary body from the start, evidence of which fact is shown by its name—Cane Creek Association of United Missionary Baptists. It did not make any very marked progress at the start, in consequence of the war, which broke out soon after its organization. In 1866, after the war, Elder Timothy Reaves submitted a good report of missionary work done by him that year in the bounds of the Association—having baptized over eighty persons and organized five new churches. This Association is a border Association of Southern Missouri and Northern Arkansas. At the time of its organization it embraced a very large field in Butler, Carter, and Ripley counties in Missouri, Clayton and Randolph counties in Arkansas. It

has been a progressive and influential body, since, in seventeen years from its organization, it had increased to twenty-two churches, with about 700 members. The Missouri churches were Bethel, Cane Creek, Friendship, Good Hope, Poplar Bluff, Liberty, Little Black, Indian Creek, Hope-well, Mt. Pleasant, Zion, Smith's Chapel, Zora, and Mt. Pleasant No. 2.

The following facts, taken from the Minutes of the several meetings of this body, will be here briefly mentioned:

1. They recommended Baptist Sabbath-schools in every church.
2. Baptist literature for religious reading.
3. Alien baptisms rejected.
4. That they believe in the spread of the Gospel, and therefore require their ministers to preach on missions.

Of the ministers of this Association, we know but little at this time, as it, like many other bodies of the kind, has preserved but little information respecting its ministers. However, the following, taken from the Minutes of 1867, we will quote in memory of Bro. Wm. H. Reaves:

“Resolved, That this Association has sustained a great loss in the death of our much esteemed and beloved brother, Elder Wm. H. Reaves, who departed this life on the 8th of December, 1866.

He died in the full triumphs of faith, in the fifty-third year of his age.”

From the Minutes of 1885, we gather the following summary :

There were 16 churches reported ; 9 ordained ministers ; 29 baptisms ; and a total membership of 452. We are informed that in the year of 1867, a new Association was formed, called the Western Missouri Association, with a membership of 180 members ; but we have no access to any Minutes from which to gather details. As this is located principally in Arkansas, and adds no special importance to the History of Southeast Missouri, we will close the chapter on the Cane Creek Association.

CHAPTER VII.

JEFFERSON COUNTY ASSOCIATION.

This was the seventh association organized in Southeast Missouri, and was mainly composed from churches from the Franklin Association. A convention of delegates from six churches met at Bethlehem Church, Jefferson county, October 8th, 1853, and organized the Jefferson County United Baptist Association; Rev. James Williams presided at the meeting. We find, at the first annual meeting, like most of the older bodies of this kind, that they showed, by the resolutions passed, the true spirit of progressive work—by recommending to the churches the importance of Sunday-schools, temperance and mission work. We will not detain the reader by referring to the various meetings, but suffice it to say that in the course of some twenty-eight years, the six churches had gathered to their aid fourteen other churches, with an aggregate membership of thirteen hundred. Hence, no arguments are necessary to prove the onward march of this body.

Of the churches and leading ministers of this

Association, we will mention Bethlehem and Swashing, of Jefferson county and Calvary Church in Franklin county, as doubtless the oldest and most important in the organization of this Association.

Bethlehem Church is one of the oldest pioneer churches of Jefferson county. It was organized in the year 1829, by the pioneer ministers, James Williams and Lewis Williams, who were probably the first Baptist ministers to establish the cause of Christ in Jefferson county. For many years the Bethlehem Church was a leading church of the Franklin Association. We will not dwell on the history of James Williams in this chapter as he was mentioned in connection with the chapter on the Franklin Association, to which we refer the reader.

Swashing Church must be mentioned in connection with the work of James Williams, having been organized by him, aided by Elder W. Stevens, a contemporary, in 1843. It is located about two miles from DeSoto.

Calvary Church is situated in Franklin county, not far from the Jefferson county line, south. It was organized by Bro. Lewis Williams, in 1829, when he became its first pastor.

In connection with this church we will mention

David Stites, as one of its first pastors, and a contemporary of James and Lewis Williams. He was a native of Virginia, and served as a soldier in the war of 1812. He came westward to Tennessee, from thence to Missouri, and settled first in St. Louis county, in quite early times. From here he went to Franklin county, soon after which he commenced his public life by exhortation and prayer. His wife taught him to read. He began preaching soon after this, and truly can the author sympathize with him, since their lots were similar. In preparing our little sermons, or gathering religious knowledge, our lamplight—that all can now enjoy—was a light made of dry sticks in the fire-place, after a hard day's work in the field, or in the woods, chopping. Such was his lot and such was my lot. We, and many other pioneer brethren could truly commune together now, while our more favored brethren of the present time have, we are thankful to say, railroads to travel on, gas lights to read and preach by; yet doubtless we counted not our hardships too much for the glory of God. This beloved brother spent many years in poverty and great afflictions. At one time, when he lost his dear wife, he was left with eleven children to care for. He distributed them among friends, and

went forth, traversing the mountains and valleys, from Franklin county to Arkansas, as a missionary, proclaiming the Gospel of peace to the destitute of that region.

As I write, my heart rises up in thankfulness for such venerated courage and faithfulness. This father in Israel finished his labors in Gentry county about the year 1857.

Of the present ministers of this Association we have but little knowledge. It must suffice to say, that they are a faithful, consecrated body of ministers. The reports of this year, 1885, show a large ingathering of members in the churches. There are nineteen churches reported on the list, ten ordained ministers, and one hundred and twelve baptisms, with a total membership of 1,209. \$239.00 were expended for mission work.

Thus we can have an idea of the faithful, progressive work of this old and consecrated body, during the thirty-three years since its organization.

CHAPTER VIII.

WAYNE COUNTY ASSOCIATION.

This Association was the tenth organized in Southeast Missouri, and is principally situated in Wayne county, though extended somewhat into the adjacent counties. It was organized at McKenzie's Creek Church, at Piedmont, Wayne county, Missouri, in October, 1875, by a colony of twelve churches dismissed from the St. Francois Association for that purpose, in September of the same year. The churches were, McKenzie's Creek, Phillipi, Oak Grove, Good Hope, Black River, Bethel, Lebanon, Logan's Creek, Big Lake Creek, Mt. Pleasant, Liberty Hill, and Pleasant Grove. The ministers officiating in the organization were Elders Mark A. Taylor, A. R. L. Meador, J. W. Wilson and David Sheets, assisted by Isaac Lane, of Concord Association, and S. W. Marston, D. D., of St. Louis, Mo. It was also organized upon the principle of the United Baptists and accordingly set to work. Its progress was somewhat hindered at the start by an Anti-mission element among them which still

exists to some extent, though much improvement has been made in the way of contributing to the various mission works, and which was, no doubt, brought about through their acquaintance with the Central Baptist, American Baptist, and other Baptist periodicals scattered among them.

From the Minutes of 1882, one of which is before us, we gather the following facts: 1. The district mission work of the Association was urgently recommended. 2. Home and foreign missions. 3. Reports on family worship, temperance and ministerial education were read, approved and recommended. The following, which should have been the first of these items, was offered by Bro. E. P. Settle, previously, in 1878:

Resolved, That we accept the proposition of the St. Francois Association, to aid in building an institution of learning at Smithville, which institution is now located at Marble Hill, Bollinger county, Missouri.

PROGRESS OF THE WAYNE COUNTY ASSOCIATION.

In the year of 1882, 26 churches were reported on the list which was more than doubling the number during the short space of seven years, representing an aggregate membership of 931, with 92 baptisms. The number of ordained ministers are not given; but in the present year,

1885, A. R. L. Meador, Joel Meador, W. P. Kime, Wm. Graham, Samuel Beard and N. O. Sowers, are the leading ministers of this body. Bro. N. O. Sowers, serving as a colporteur and missionary, is doing a good work. As most of the churches are comparatively new, and therefore have a history to make, we will not detain the reader with any detailed accounts of their organizations, as our information is too meagre to be satisfactory. We are led here to suggest that each Association should have a historical and statistical secretary, who should, from time to time, compile and preserve such facts and information as would tend to promote the historical information of each church and leading ministers of the Association.

Of the ministers of the Wayne County Association, who have fallen at their post, we mention the beloved Mark A. Taylor and Jesse B. Wallis.

Rev. Mark A. Taylor, the leading spirit in the organization of the Wayne County Association, and, who, as a leading minister, spent his last days in its service, was born in Lee county, Virginia, January 2, 1826, in which county he lived thirty years. In March, 1854, he was married to a Miss Warsen, and two years after, started to

the state of Texas. On reaching Wayne county, they stopped to rest a few days, and, as a result, finally located in what is now called Piedmont, Wayne county, Missouri, where Mr. Taylor opened up a store and sold goods up to the time of the civil war. He professed religion in Virginia in the year 1854. Whether he united with the Baptist church and commenced preaching in that state, we are not informed. He was ordained by the order of Sinking Creek Baptist Church, (now extinct), Reynolds county, Missouri, in the year of 1857, from which time he spent the residue of his useful life in the work of the ministry, proving himself a useful and exemplary pastor of a number of churches in the bounds of the St. Francois and Wayne County Associations, as well as a missionary, in which role he did a good work. One event of his life is specially worthy of mention: When he was about ten years old, he procured forty-five cents in money, which he gave for a Bible, and read it through and through, while other boys spent their time in sports and plays. He thus fitted himself in this way for a usefulness he doubtless thought not of; but added to this fact, he obtained a liberal education, which, with his strong and vigorous intellect, made him a workman,

who needed not to be ashamed. He was among the first men of Southeast Missouri to advocate Christian education and ministerial culture; for this reason he was a contributor to the William Jewell College. It was the author's privilege to know him personally, as a truly pious and godly minister of Jesus Christ, held in high esteem by all his brethren, both in the St. Francois Association, in which he once held membership, and in the Wayne County Association, in which he last lived. He had accumulated a respectable living, and left a good home for his grief-stricken family, when he gave up life on earth for a home in glory, October 31, 1879. He was the founder of the Baptist church in Greenville, the county-seat of Wayne county, in which he lived and died.

ELDER JESSE WALLIS.

This aged veteran, who lived for many years in Wayne county, is worthy of mention as a pioneer minister of Southeast Missouri. He had held membership in the Black River, St. Francois and Wayne County Associations; the latter being the field in which he did his last work. Bro. Wallis was born in Christian county, Kentucky, September 12, 1799. He emigrated to Missouri in 1818, professed faith in Christ in 1830, and

was baptized into the fellowship of Black River Baptist Church, Stoddard county, Missouri, the same year, by Elder Henry McElmurry. He was ordained to the ministry of the Gospel, in 1831, by Elders McElmurry, B. Paramore and John Ferguson; and for fifty-five years he was a successful laborer, in the bounds of the Black River, St. Francois and Wayne County Associations. In this field it is said that he was instrumental in the establishment of forty-six churches, besides building up many declining ones. He did this, no doubt, at a sacrifice unprecedented by any other minister of Southeast Missouri, taking wages of none—it has been said that he never received more than \$30.00 for all his labors. He was somewhat eccentric in his ways, but possessed an agreeable temperament, and a quick and ready mind. He exerted a good influence over all with whom he came in contact. Though not a graduate in learning, he was a strong self-made man of no ordinary ability. He died at his home in Wayne county, April 15, 1886, at the great age of 86 years, 5 months, and 13 days, after having lived there for fifty years. Oh! what a glorious life of usefulness!

We would love to mention other deserving brethren who have, doubtless, fallen at their

posts, but information is lacking concerning their lives.

CHAPTER IX.

THE CENTRAL MISSOURI AND CONCORD ASSOCIATIONS.—PENNY WISE AND HIS REPLIES.

“Go ye into all the world, and preach the Gospel to every creature,” says the Bible.

“Amen, provided they pay their own expenses,” replied Penny Wise.

“It is more blessed to give than to receive,” says the Bible.

“It is more blessed to receive than to give,” replies Penny Wise.

“Thou shalt not muzzle the ox that treadeth out the corn,” says the Bible.

“It saves the corn to muzzle the ox,” replies Penny Wise.

“He that soweth bountifully, shall reap bountifully,” says the Bible.

“It is a waste of precious seed,” replies Penny Wise.

“He that hath pity on the poor, lendeth unto the Lord,” says the Bible.

“I don't like the security,” replies Penny Wise.

“Distribute to the necessity of saints,” says the Bible.

“Let them take care of themselves,” replies Penny Wise.

“The laborer is worthy of his hire,” says the Bible.

“Let others pay him,” says Penny Wise.

“The love of money is the root of all evil,” says the Bible.

“I love the root,” replies Penny Wise.

“Distribute and communicate,” says the Bible.

“It doesn’t pay,” replies Penny Wise.

“God loves a cheerful giver,” says the Bible. But Penny Wise gives grudgingly. Does the Lord love Penny Wise?

THE CENTRAL MISSOURI ASSOCIATION.

The Central Missouri Association, the eighth organized in Southeast Missouri, was organized at Mt. Pleasant Church, on Black River, in Reynolds county, in 1858, from a colony of eight churches dismissed from the Bethel Association at its session previously held the same year with New Hope Church, St. Francois county. The churches were Mt. Pleasant, Big Creek, Pleasant Grove, White Oak Grove, Sugar Tree Grove, Mt. Gilead, Mt. Zion and Locust Grove.

The Minutes of this year show that Elders

Wm. Polk, Harvey Young and James Ritter, deacon of Pendleton Church, volunteered to assist in the organization of this new body, which they did. The new Association adopted the Articles of Faith held by the Mother Church, excepting that they recognized feet-washing as set forth in the 13th chapter of St. John, as an article of faith. This was, so far as we know, the first Association in all Southeast Missouri, to adopt an article of faith on this subject, recognizing it as an ordinance of the Gospel. However, this was the opinion held by the ministers and most of the members of the churches of the Bethel Association, from which these churches came, though not expressed in any published article of faith, so far as we ever knew, until since the civil war. Two or three other Associations, including the Bethel, have since done so, as will be seen in their respective chapters.

The churches of the Central Missouri Association were principally located in the counties of Iron, Dent, Reynolds and Washington, and were more or less intermixed with the churches of Bethel and Franklin Associations. The most important epoch in the history of this body was in the years of 1867 and 1868. In the year 1867 it had 13 churches, reporting 165 baptisms. Its

leading ministers up to this time were Elders Nelson Adams, Isaac Lane, David Adams, Clanos Adams, G. W. Bay and P. McCracken. The total membership for this year was 528. At this session several churches were said to be dismissed to form a new Association of the Ministers of Central Missouri. Nelson Adams, among its oldest servants, was doubtless among the most influential in the whole body. The others, named Adams, were his sons, and, so far as we know, they were faithful to their charges, as were probably the rest of the ministers of this Association.

This body has never taken any, or at least much, interest in the missionary or other progressive work. As it is natural, sometimes, among many large families to find some drones, so is it with some of the Associations of Southeast Missouri, where, we are sorry to say, there are some drones.

THE CONCORD ASSOCIATION.

The tenth Association organized in Southeast Missouri was the Concord. It was a daughter of the Central Missouri, mentioned in the report of this chapter, and was organized with four churches represented, which had been dismissed from the Central Missouri at its session in 1867. The Concord was organized in December of the

same year. The churches were Bethlehem, Big Creek, Mt. Zion and Pilgrim's Rest. The Articles of Faith adopted were the same as held by its mother Association. It is situated in the counties of Madison, Iron and parts of Reynolds and Shannon. Its name is the Concord Association of United Baptists. The reader will observe this term, United Baptists is a general term among Baptists in Southeast Missouri. It is a distinguishing title of the Bethel Association—the mother of all the Associations in Southeast Missouri—and many of us are proud of it, as it carries us back to our Virginia fathers, who have proven themselves a progressive missionary people, carrying out the spirit of the English Baptist fathers, from whom they have continued the example of progressive missionary work.

The second session of this body was held with the old Big Creek Church, mentioned in the chapter on the Bethel Association, in October, 1869. One church was admitted this session.

This Association has had some curious experiences in matters of correspondence with other Associations. At its first session it opened correspondence with the St. Francois and Franklin Associations, and also offered correspondence with the Bethel, its grandmother, but was refused

on the ground that the Concord was an illegal organization, because some of its churches had not obtained letters of dismissal from their mother Association, the Central Missouri, which then had correspondence with the Bethel, its grandmother.

Thus was the faithfulness of a mother Association manifested in preserving Baptist usage in the organization growing out of another. Its churches should petition their mother Association for dismissal by letter at a regular session for such purpose, and if granted, then proceed to organize.

The correspondence with the St. Francois and Franklin Associations was soon lost or dropped, as we see by an action taken at its second session. Correspondence with the Franklin was dropped because it had no article of faith on the subject of feet-washing. The reader will be amused to know that the Bethel, its grandmother, had no articles of this kind, prior to the organization of the Concord. The St. Francois stopped its correspondence on account of these illegal proceedings.

But the Concord still lives, and here are some more of its proceedings: At the session in 1872, we find the following: On motion, that the As-

sociation withdraw from the Mt. Nebo Church for violating United Baptist faith. Now, whether the church named had violated United Baptist faith in general, or any particular article, is not stated, which should have been in justice to the accused church. Second, that we prefer charges against Elder A. J. Vance, and, upon authority of the evidence in the case, declare his credentials void, until he acquits himself of the charges. Now, they may have had, positive reasons for grave charges against Elder Vance; but in justice to him and the cause, as in the case of the church above mentioned, they should have specified the charges, as no court, ecclesiastic or otherwise, does less.

In the year of 1885, this Association numbered 18 churches, 6 ordained ministers, and reported 15 baptisms, with a total membership of 400: but no Sabbath-schools or otherwise practical Christian work, are mentioned, as we have so far seen, in the work of this body.

CHAPTER X.

THE CHARLESTON AND NEW MADRID ASSOCIATIONS.
THE CHARLESTON ASSOCIATION.

This Association is the eleventh Association of the regular order of Baptists in Southeast Missouri. It was organized in the year of 1876, in Scott county. The churches forming this Association were from the Cape Girardeau Association—the number is not given—and had been dismissed the same year to form a new Association for convenience. The reader may understand the order of this Association by the first and second articles of its constitution, which is here given. “1. This Association shall be called the Charleston Baptist Association, and shall be auxilliary to the Baptist General Association of Missouri. 2. The object of this Association shall be to promote the preaching of the Gospel and the spread of Divine truth in our bounds.” From these facts they start with all the possibility of a progressive missionary body. They adopted the articles of faith held in general by all missionary Baptists.

From the Minutes of the fifth annual session now before us, we gather the following named churches and communities: Concord, Bethany, Big Prairie, Blodgett, Diehlstadt, Hopewell, Morley, Mt. Moriah, New Hope, New Providence, Richwoods and Sylvan, now called Oran, with a total membership of 309 members. We observe that the Charleston Church, which is one of the largest and most flourishing churches of the body, was not on the list of 1882. The ministers present were I. E. Anderson, J. M. Presson, W. B. Richardson, T. Dickerson, W. R. Rainbolt, W. C. Darby, and J. M. Allen. They reported 56 baptisms this year. By the Constitution the following Committees were formed to report annually: On Sunday-schools, Finance, the State of the Churches, Home Missions and Religious Literature.

This Association occupies an important field in the counties of Scott and Mississippi, through which, at this time, there are railroads running north and south, east and west, establishing along their lines many railroad towns, which are of growing importance to the entire field, not only as shipping points for the valuable products raised from the rich, alluvial soil, through which these railroads run, but they constitute centres

of influence, education and wealth. We doubt not these brethren will turn all this to good account in due time.

As many of the churches have been mentioned in connection with the Cape Girardeau Association, we will not detain the reader any farther. We have no special information regarding the life work of their ministers, but they seem to be a faithful, consecrated band of workers.

THE NEW MADRID ASSOCIATION.

This is the twelfth and latest organized missionary body of the kind in Southeast Missouri. It was organized in 1883; consequently but little can be given concerning it or its churches. We are not informed as to what church or place it was organized. Bro. T. Hogan, of New Madrid, was Moderator. Six churches were represented, with ten ordained ministers. Thirty-six baptisms were reported at the first annual meeting, with a total membership of 274. This new body occupies an important field in the vicinity of New Madrid, New Madrid county, one of the oldest settled communities in Southeast Missouri, in which some of our most worthy Baptist pioneers have lived. Through this new organization, we trust this field will be fully occupied and thoroughly cultivated.

ELDER I. E. ANDERSON.

As one worthy of special mention in connection with the early work of the Charleston Association, we mention this venerable servant of Christ. Bro. Anderson is a native of Virginia, born in Washington county, of that State, June 1st, 1820. His parents died when he was but a child ; consequently he received but little education, and was therefore brought up as a son of toil and hardship. In 1845, under the ministry of Elder John Baldwin he was converted to Christ at Cairo, Ill. From here he went to Ballard county, Ky., and became a member of the North Ballard Baptist Church, by order of which church he was licensed to preach in 1847. From there he went to Pulaski county, Ill., and united with the Shiloh Baptist Church. By the order of this church he was ordained to the full work of the Gospel ministry in the year 1852. He came to Missouri in 1859, and settled in Scott county, where he resided until 1861, when the war broke out, and he volunteered in the Southern army, acquitting himself as an honorable soldier to the close of the war. He then returned home only to find himself completely broken down. For a time he lived elsewhere, and gathered means as best he could until 1877, when he returned again for per-

manent settlement in Scott county, where he has since resided.

We have mentioned that he had no education, and true it was under the circumstances. But having a strong intellect and a decided will, when he came to manhood's estate, he learned to read, and with faithful application of mind and heart he became so studious that now, in his 67th year, he stands before his brethren of the Charleston Association as one of their strongest ministers, worthy and respected. He was the first and second Moderator of that body, having built up seven of its churches. He was principal in the ordination of three of its ministers. Such has been the life of one whose faith has been well tried and not found wanting in either doctrine, precept or example.

CHAPTER XI.

GENERAL BAPTISTS, OR FREEWILLS ; ALSO INCLUDING A SKETCH ON CAMPBELLISM.

The Liberty Association of General Baptists, or Freewills, in Southeast Missouri, was organized in the year of 1861; we are not informed as to the church or place. It is known that the Hog Creek Church, now called Mt. Zion, and other churches in Bollinger and adjoining counties—which belong to the St. Francois, and probably some other associations of the regular order of Baptists—were led into Freewillism through the influence of one John D. Robbins, a leading minister of the St. Francois Association. He had embraced the Freewill sentiment in about the year 1860, and publicly advocated the same; for this he was withdrawn from the St. Francois Association the same year,—the Regular Order of Baptists declaring him out of order, and as such, his credentials were null and void. He was published in the Minutes of 1861 as not in order as a minister of the Baptist denomination. But the Hog Creek, or Mt. Zion Church as it is

now called, and probably a few others which he had led into this ism (so we are informed) made a pretentious move of legalizing his credentials then null and void received from the regular order of Baptists, to suit the same, which the reader will see was a great inconsistency, as will appear from their faith and practice—the leading sentiments of which we here give a synopsis :

In the first place, the reader will observe that if one did go out from the regular order of Baptists, his articles of faith do not differ materially, excepting in a few important points. For the information of those whom it may concern, we will here give the 12th and 13th articles of their faith, which demonstrates the main difference. (See Articles of Faith, in Minutes of October, 1885.)

ARTICLES OF FAITH OF THE FREEWILL BAPTISTS.

“Article 12.—We believe that the Lord Jesus Christ is the door unto the Church, and that baptism is a duty in answer to a good conscience.

“Article 13.—We believe that the Lord’s people are one in Him, therefore should be one at His Table.”

In the seventh article of their faith, we find that Baptism, the Lord’s Supper, and the Washing of Feet, are held as ordinances of Jesus

Christ, appointed in the Church, and none but true believers are the proper subjects; and that the only proper mode of baptism is immersion.

From this, it is clear to the eyes of sound reason and common sense that this seventh article completely upsets the 12th and 13th, mentioned above, for the simple reason that if none but true believers are to partake of the benefits of these ordinances appointed by the church (especially if immersion is the only proper mode of baptism by which the answer of a good conscience is obtained), how is it that the unimmersed Pedoes can obtain an answer to a good conscience, and, therefore, be recognized as either true believers or proper subjects for the Lord's Table in the Church of Christ? It is certain that light is wanting here. But if the Lord's people are one in Christ, without regard to the sentiment of the seventh article, the Church of Christ, with all the ordinances given to it by Him, is forever set aside, and in truth, amounts to nothing according to this practice.

Their Rule of Government, as an Association is much the same as that held by the Baptists in general, except that their deacons and licensed preachers have the right to baptize in the absence of the pastor.

From the Minutes of the Twenty-fourth Annual Meeting of this body, we gather the following statistics: Thirteen churches were reported on the list, with ten ordained ministers and 492 communicants.

They seem to take but little or no interest in educational or missionary enterprises; but in justice to them, the following items may be given:

Resolved, That each male member donate from one to ten dollars for the benefit of broken down ministers, widows and orphans. 2. That it is the duty of members to urge the Sabbath-school cause, and organize the same in their churches. 3. That it is the duty of members to hold family prayer in their families. 4. That it is not becoming a church member to visit saloons and participate therein.

CORRESPONDENCE.

This body holds correspondence with the following Associations of General Baptists: New Liberty, West Liberty, and Tennessee Associations. The West Liberty Association is located in Wayne county, Mo. No statement is made as to the location of New Liberty nor the Tennessee; neither have we any statistics respecting these bodies. The West Liberty, in Wayne county, however, is of quite late origin.

In the "Missouri Baptist History," by Bro. R. S. Duncan, mention is made of what is called the Missouri Association of General Baptists, organized in 1866, and situated in Ozark county, Missouri, in the southwestern part of the state. Article 11 of their Constitution provides that the Association possess appellate jurisdiction in all matters of difficulty arising in the churches. In 1870 it had nine churches, 352 communicants, and 2 ministers. Also, mention is made of what is called Big Creek Association of Freewill Baptists, situated in Texas and adjoining counties.

They hold baptism to be immersion, the Lord's Supper to be administered to all true believers, the washing of the saints' feet to be an ordinance. They are truly *free-willed*, as the twelfth article of their faith declares: "We believe that the will of man is free, irresistible, controlled by no other power, it being a self-controlling power," and truly this is Freewillism.

In addition to the Annual Meeting of the Association they hold quarterly meetings, somewhat after the Methodist style. This body was organized in 1870 or 1871. At its second session held in 1872 it numbered 18 churches, with 502 communicants. Of its ministers nothing is said, excepting of the evangelist, for 1872, Elder B. C.

Stevens, whose report we give as follows:

Miles travelled, 1,128; families visited, 66; sermons preached, 53; ministers ordained, three, and four deacons; constituted one church, and administered the Lord's Supper four times.

Expenses:—Expense for fare, 75 cents; for horse-shoeing, \$3.00; money received, \$1.10; goods, one handkerchief, 15 cents, and two pieces of flat tobacco, 10 cents.

If it was not that this report is a step in advance of the Freewills or General Baptists of Southeast Missouri, we would have a great delicacy in giving it mention in these sketches; it having no relation to the Regular Order of Baptists, it cannot be regarded as a Baptist institution.

SKETCH OF CAMPBELLISM.

There is a sect calling themselves Christians, or Disciples, properly known as Campbellites. The founder and author of this new reformation was one Alexander Campbell, of Bethany College, Kentucky. Several organizations of this society may be found in Southeast Missouri. They hold to immersion for baptism, and are charged with teaching the doctrine of baptismal regeneration, which secures pardon and remission of sins to those who forsake their sins, believing and con-

fessing that Jesus Christ is the Son of God. The fair statement is, that the person forsaking their sins, believing and confessing that Jesus Christ is the Son of God, can, by obedience to this command, secure pardon and remission of sins, without which obedience there is no promise. So it is properly remission of sin by obedience to baptism, and not remission by baptism, as is charged. But as this sentiment is about as tenable as the Romish heresy of baptismal regeneration taught by Catholic priests, that, by confession, penance, prayers, and the sacrament of baptism, pardon and remission of sins are obtained, we cannot give it sanction in these sketches as a Baptist institution; especially as Alexander Campbell and his adherents were withdrawn from the Baptist denomination, as being in error in this sentiment which they would not renounce.

CHAPTER XII.

GENERAL MISCELLANEOUS MATTERS.—THE TONG FAMILY.—WILLIAM TONG.

The reader will excuse this sketch as this given in compliance with the wishes of many who have thought it but fitting that a short historical sketch of this, one among the largest families of North America, and one which has borne a special part, morally, socially and politically, in the pioneer work of Southeast Missouri, from the very earliest settlements down to the present time. The patriarch of the Tong family was William Tong, a native of Maryland, born near the city of Baltimore, August 9th, 1756. He received only a common education, such as could be obtained at the common schools of the times. At twenty-three years of age he entered the service of his country as a volunteer soldier at the breaking out of the Revolutionary war. Amid the hardships and trying circumstances common to all the American soldiers of that war, he survived the seven years struggle—taking a part in the battle of Brandywine and other battles, re-

turning home at last to enjoy, for many years, the liberty he had fought so hard to secure to his country.

My grandfather was married twice, by which two unions twenty-six children were born to him, thirteen sons and thirteen daughters whom he raised to be men and woman. Each wife had thirteen children. His first wife was Miss Elinor Ford; the second, Miss Elizabeth Thomas; both were from his native State. Grandfather served as an apprentice at the shoe-maker's trade, in which profession he gained a fine reputation. Politically he was a Jeffersonian, and was a gifted and eloquent talker, which gift seems to descend to his entire posterity; for if any person ever met a Tong, and didn't meet a talker, we have that fact to learn.

A few years after his second marriage he left his native State for the great West coming by way of Kentucky, in which State he stopped for a time and settled in what is called the New Purchase; but by reason of a defective title to his land claim, he left there and came to the Territory of Missouri in the year of 1820, sixty-seven years ago, and settled on Little St. Francois River, near St. Michael, now Fredericktown, county-seat of Madison county, Missouri, in

which community he spent the residue of his life, bringing up his family, and as a pioneer citizen bearing his part, morally, politically, and socially in building up the common-wealth of his newly adopted State, which was then admitted into the Union—1821. The religion of the family was of the Episcopalian order, but after coming West, they, for the most part, identified themselves with the Southern Methodist Church.

After living to the great age of ninety-one years, grandfather went to visit some of his children living in Illinois, and there died, February 8th, 1848, and was laid to rest as a faithful soldier and citizen of the United States of America.

HENRY DAVEDGE TONG.

Henry Davedge, called Henry D. Tong, my father, was the eleventh of thirteen sons, and was the only one who became a Baptist; notwithstanding that during the stay of the family in Kentucky, a son was born whom they called John Baptist Tong, on account of the following amusing circumstance which took place while the family was on the road from Maryland to Kentucky. The carriage in which grandmother and some of the smaller children were riding was upset while crossing a small river, and all went under. Strong help being at hand, they were

soon rescued, and no harm done except that all had received a good ducking. In a few weeks after they reached Kentucky this son was born, and when it came to giving the name, the old nurse, a colored woman belonging to the family, said: "I has de naming ob dat boy." "And what is it?" said one. "Why, we will call him John Baptist, after de providence ob de Lord, at de crossing ob dat big river, where dey all got ducked so." The name was consented to, and he was ever after called John Baptist Tong.

I will not detain the reader more than to state that as the descendents of this family were well adapted to pioneer life, they went forth from their old home, Madison county, scattering among the several states and territories of the great West as farmers, mechanics, merchants, mill-builders, and miners, bearing their parts in opening up the resources of the country in which they lived. I am thankful to say, as a general rule, they maintained for good government, education, morality and religion, without which no country can long exist.

As mentioned elsewhere, my father, Henry D. Tong, was the only one of the family who united with the Baptists. He professed faith in Christ when about eighteen years of age and was bap-

tized into the fellowship of the Providence Baptist Church, near Fredericktown, by the beloved Wm. Polk; from this time on till the close of his life, he would pray in public and exhort sinners to repentance. He died in Ripley county, in 1865, and was laid to rest in a cemetery on Buffalo Creek, a few miles west of Doniphan, county-seat of Ripley county. He was twice married; first, to Miss Minerva Allen, of Madison county; second, to Miss Elizabeth Woods, of St. Francois county. By these two unions, eleven children were born to him, the writer being the only child by the first marriage.

A young preacher once asked me what he should do to make a man of himself and honor God. I said, as I want to say here to all young preachers:

“Cross the Alps a few times amidst the wintry blasts of hardships, poverty and disappointments, and you will return a polished shaft, having subdued all your evil passions—selfishness, bigotry and pride; with this grand experience you will become a man and honor God and the cause as doubtless you would not under any other training. At least this is my experience.”

AN ANECDOTE.

I once knew a boy, the son of a minister, who

would gather his playfellows, boys and girls, together in the shady nooks of the woods and preach to them occasionally. They called him the boy preacher. One pleasant summer evening when this "boy preacher" was about thirteen years old, he was holding a meeting for the boys and girls of his neighborhood; and after he had ended his discourse, thinking that the meeting was not finished without giving an opportunity "for joiners to join the Baptist church," as he called it, he gave the invitation as usual, when a girl about his own age came forward, and to carry out the fun demanded baptism. This was consented to by all. They went to a creek near by and both went down into the water. The girl, being a Methodist, had never seen any one immersed; the boy, coming from a Baptist family, had never seen any one sprinkled. Of course she thought he would only throw water in her face; and the reader may imagine her surprise upon being plunged to the bottom of the water, making a complete immersion. This circumstance occurred a few miles south of where the city of Ironton now stands. The year following that boy professed faith in Christ, then in his fourteenth year, and four years after, united with the Baptists and commenced preaching. Having

left that community, he saw his candidate no more for fifteen years. When he met her again, a widowed mother and an humble Christian, she said to him, "I guess you haven't forgot our baptismal scene?" "No," said the boy. "Well," continued the lady, with tears rolling down her cheeks, "I hope we both understand it all right now; since that time I professed a hope, and have long since been a Baptist right, and I'm told you have been a Baptist minister fifteen years." He answered, "Yes ma'am."

IMPORTANT ITEMS OF THE SEVEN DISPENSATIONS,
OR AGES OF THE WORLD.—THE FIRST

AGE OF THE WORLD.

The first age of the world, from Adam to Noah, and the time of the flood, is 1856 years. In the beginning of this age, God created the heavens and the earth, after which man was created in God's own image. Man then falls from his first state, but is promised a Savior from the seed of the woman. After Adam and Eve were cast out of Paradise, children were born to them. From this time, mankind began to multiply upon the face of the earth. As man was now sinful, his heart was set to do evil continually, for which God destroyed the world by

water, which came upon the earth when Noah was six hundred years old.

THE SECOND AGE OF THE WORLD.

The floods cease, and Noah, with his family and all the creatures he carried with him, come out of the ark. Noah offers the first burnt-offering to God that was made after the flood. God then makes a covenant with Noah and his seed, promising to never again destroy the world by water. In token of this covenant, he places a rainbow in the clouds. From the flood of Noah unto Abraham's departure from Chaldea were four hundred and twenty-two years and ten days.

THE THIRD AGE OF THE WORLD.

From the departure of Abraham, from Ur in Chaldea, unto the departing of the children of Israel was four hundred and thirty years. In this age, when Abraham was seventy-five years old, God commanded him to enter upon the Land of Canaan, which God had promised to give unto his seed for a possession; and that in his seed, which was Christ Jesus our Lord, all the families of the age should be blessed.

THE FOURTH AGE OF THE WORLD.

This was the period when the children of Israel departed out of the land of Egypt—four hun-

dred and thirty years from the time of the first pilgrimage of their ancestors (Jacob and his family), when they went into Egypt in consequence of the famine in Canaan. Upon the 14th day of the first month, which was May, the Passover was instituted, and upon the 15th of the same month, at midnight, the first-born of Egypt were all slain. Pharoah makes haste to send the children of Israel out of Egypt, being six hundred thousand on foot, men besides children. They came to the Red Sea, which divided, and they crossed over on dry land. Pharoah and his host, in pursuing them, was overthrown by the waters coming together again. On Mount Sinai, in the wilderness, the first national law given to mankind was given to the children of Israel. This law was written by the finger of God on tables of stone.

THE FIFTH AGE OF THE WORLD.

Solomon lays the foundation of the temple in the forty-eighth year after the departure of the children of Israel out of Egypt. In this age, the children of Israel departing from the law of God and falling into sin, were carried captives into Babylon for seventy years.

THE SIXTH AGE OF THE WORLD.

Nebuchadnezzar, proud of his victories over

Egypt and his conquests over the Jews and the people of other countries, and boastful of the magnificence of his buildings, became distracted and was driven from the society of man to spend seven years among the beasts of the field, after which time his understanding returns, and he humbly acknowledges the power of Almighty God. Also, Alexander the Great, was born in this age, and lived to be the conqueror of the world, over which he reigned as monarch six years and ten months, when he died from the use of strong drink. In this age was the empire of the Roman Cæsars, forty-nine years before Christ. This was the ruling power when Jesus came into the world. At the close of this age, John the Baptist was born, six months before Christ.

THE SEVENTH AGE OF THE WORLD.

This age began with the birth of Christ, the Savior of mankind, who, as it is said, in the fullness of time, was born of the Virgin Mary, at Bethlehem, called the City of David.

When He was about twelve years of age, he began His public ministry, and when about thirty years old, he was baptized of John in Jordan, after which he commenced to preach His own ever-living Gospel—the Gospel of the kingdom of Heaven, and established His own Church,

which was to stand to the end of time. For the redemption of the world, he suffered and died under the reign of Pontius Pilate, Governor of Judea; was buried and rose again the third morning; forty days after His resurrection, He ascended to Heaven, having commissioned His disciples to "go teach all nations, beginning at Jerusalem," etc., etc. This put an end to all legal sacrifices under the law of Moses, which prefigured this great event and established forever the Gospel Dispensation,—the Seventh Age, or last dispensation of time, in which dispensation we now live, and which has now reached 1886 years A. D. As coming events are casting their shadows before us, what I say unto one, I say unto all, Watch, for we know not when the Son of Man cometh.

GENERAL SUMMARY OF THE SEVEN AGES OF THE
WORLD FROM THE CREATION TO THE YEAR
1887, OF THE CHRISTIAN ERA.

First: From Adam to Noah and the flood
. . . . 1856 years.

Second: From the flood to the departure of
Abraham from Chaldea 422 years and 10
days.

Third: From Abraham's departure from
Chaldea to the departure of the children of Israel

from Canaan to Egypt 430 years.

Fourth: From the going forth of the Israelites from Egypt unto the first building of the temple 480 years.

Fifth: From the first building of the temple unto the captivity of Babylon, are 419 years and 6 months.

Sixth: From the rebuilding of the temple and City of Jerusalem unto the coming of Christ, are 483 years.

Seventh: The Christian Era, from the Birth of Christ to December 25th, 1887, making the grand total from the Creation of the World to this period 5,980 years, 6 months and 10 days.

The estimated population of the earth is 1,462,000,000, divided as follows: Caucasian or White, 600,000,000; Mongolian, 600,000,000; African or Black, 250,000,000; Copper colored, 12,000,000.

These peoples are estimated to speak 3,064 languages, and to profess about one thousand different forms of religion.

THE RELIGIOUS DIVISIONS OF THE WORLD.

According to Schem the statistics are as follows: All Christian denominations, including Baptists, Roman Catholics and all, number 388,000,000.

According to the Year Book of 1888, the number of Baptists in the world are 3,506,719; in the United States, 2,917,315, and in the State of Missouri, 117,654. Leaving out the Baptists, who are not to be reckoned as Protestants, and there are left 85,000,611 Protestants. This leaves a total of those still in heathenism, 817,000,080.

BAPTIST CONTRIBUTIONS AND INVESTMENTS.

The amount of Baptist contributions for benevolent purposes in the United States for the year 1884 was \$6,996,105. The amount invested in Theological Schools in the United States was \$3,832,505. In other colleges and schools, \$15,215,037, making a total of \$19,047,542.

ANALYSIS OF THE OLD AND NEW TESTAMENT.

Books in the Old Testament, 39; chapters, 929; verses, 32,214; words, 592,439; letters, 2,728,100. Books in the New Testament, 27; chapters, 260; verses, 7,959; words, 181,253; letters, 838,380.

The middle chapter and the shortest in the Bible is the 117th Psalm; the middle verse is Psalm 118:8. The middle book of the Old Testament is Proverbs; the middle verse is 2 Chron. 20:17; the shortest verse is 1 Chron. 1:1. The middle book in the New Testament is

2 Thessalonians ; the middle chapters are Romans 13 and 14 ; the middle verse is Acts 17 : 17 ; the shortest verse is John 11 : 35. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are said to be both alike. The 21st verse of the 7th chapter of Ezra has all the letters of the Alphabet in it except the letter *j*. The foregoing general summary and statistics are comparatively accurate and reliable, having been gathered from the best authors and staticians of the Nineteenth Century.

CHAPTER XIII.

BAPTIST PERIODICALS.

Having concluded the historical sketches of the Baptist Associations, churches and ministers of Southeast Missouri, we will now proceed to a review of Baptist journalism. We will not detain the reader with a general account of the various efforts put forth to establish Baptist periodicals or journals at different times and places in the State, except those of the most importance to the Baptists of Southeast Missouri.

It will be remembered that the first Baptist journal established in Southeast Missouri was the "Ironton Baptist Journal." This was started in the city of Ironton, Iron county, Mo., by Elder Wm. Polk, editor and proprietor, in the year of 1859; but in consequence of the breaking out of the war in 1861, its publication was suspended, and upon the death of its faithful proprietor in 1864, it ceased to exist. Since this, no other effort has been made to establish another Baptist periodical, so far as we know, in Southeast Missouri. But we are thankful to state for the good

of the Baptists of Southeast Missouri as well as the Baptist brotherhood of the entire State, that in the year of 1868 "The Central Baptist," so-called by reason of the consolidation of what was known as the "Missouri Baptist Journal," published at Palmyra, Mo., by J. H. Luther and R. M. Rhodes, proprietors, and "The Record," published by A. A. Kendrick, at St. Louis, Mo., was established. This was one of the most important denominational Baptist papers in the State. It was not until about the year 1872 that it was introduced to the Baptists of Southeast Missouri, since which time it has been read with great profit by many leading Baptists of that vicinity, and has proved a wonderful factor in the development of practical religious thought and activity in church work as well. It has been a source of great strength to the weak and of comfort to the feeble. It has broken down the middle walls, or partition lines, existing *here* and *there* among the Baptists of the State. It opened the eyes of those who were blinded by superstition and ignorance to the importance of a practical application of principle to duty; affecting a more general acquaintance among the Baptists of all parts of the commonwealth; imparting general information upon Baptist doctrines and

sentiment; giving knowledge of what the Baptists were from Apostolic standpoints, what they had done and suffered in the past, and what they must do in the future to glorify God, honor themselves and the cause of Christ. I can truly say that such has been the blessed result of the noble and successful career of the "Central Baptist" since its introduction to Southeast Missouri, and as such I commend it to the faithful consideration of every Baptist family in all the fields to which it may go.

This valuable paper has been successfully issued during the past nineteen years. I will mention its chief editors: J. H. Luther was the first editor from May, 1868, to May, 1875; during the first half of which time it reached a circulation of eight thousand. Then the sole proprietors, for a time, were W. Pope Yeaman, D. D., and Rev. Willy J. Patrick, when Bro. Patrick retired leaving it in the hands of Dr. Yeaman, who continued it until October, 1877. In this year it was turned over to Rev. Wm. Ferguson as proprietor and editor. He had the efficient aid of Rev. J. E. Armstrong as Associate editor. In 1882 Bro. Ferguson sold "The Central Baptist" to Rev. W. H. Williams, under whose able management the paper has steadily continued with increased

usefulness and widespread circulation throughout the great West.

REV. WM. H. WILLIAMS.

We will now give a short sketch of Rev. W. H. Williams, present editor of the "Central Baptist." He is a native of Virginia, and became identified with the Baptists when quite young. Having professed faith in Christ, he was baptized into the fellowship of the First Baptist Church of Richmond, Va., in March, 1854. He graduated from Richmond College in 1861; and in the same year spent a session in the Southern Baptist Theological Seminary. The war coming on, he enlisted and was chaplain in the Southern army for nearly four years, when he became the efficient and faithful pastor of several important churches. His first pastorate was the church at Fredericksburg, Va. After this, he spent two sessions in the Southern Baptist Seminary; at the close he received his diploma as a full graduate of that institution. Soon after, he was called to the pastorate of the First Baptist Church of Charleston, South Carolina, in 1868. Then he became pastor at Stanton, Virginia, and next at Tuscaloosa, Alabama. Here he spent five years, when he took charge of the church at Charlottesville, Virginia, from which place he came to St.

Louis, Missouri, to enter a field of great usefulness, though a field of labor and trial for Christ's sake.

THE AMERICAN BAPTIST.

This able Baptist periodical, as the polemic and historical paper, has been a wonderful instrument in the establishment and confirmation of Baptist principles throughout the state of Missouri, as well as other fields to which it has gone. It gives special attention to ecclesiastical history, clearly demonstrating the Baptists to be the only Christian community which has stood, preserving purity of faith and practice, from the Apostolic age to the present time. "The American Baptist" is bold to expose the false interpretations of the Scriptures, which are constantly being advocated in opposition to Baptist claims. In these particulars, it has filled a very important place in Missouri and the West generally. It has confirmed the weak in the faith and added strength to the strong; while many opposers have been brought to the truth as it is in Christ, through its faithful Gospel teaching. The "American Baptist" is a large eight page paper, issued weekly, under the management of D. B. Ray, Editor-in-chief, aided by an able staff of editors. It first made its appearance in LaGrange, Missouri, Jan-

uary, 1875, under the name of the "Baptist Battle Flag." The place of publication was removed from LaGrange to St. Louis, in 1877, where it is permanently located. In July, 1879, its name was changed to that of the "American Baptist Flag," and in December, 1887, it assumed the present name of the "American Baptist." Its success has been very remarkable, having reached a circulation of more than 14,000, which is the largest circulation, considering its age, of any Baptist paper in the denomination.

Dr. T. M. Colwell, of Mt. Vernon, New York, was added to the editorial staff in 1887. Also, Elder J. F. Colwell became the Associate editor in 1887. In February, 1888, the "Baptist Banner," of Mt. Vernon, Illinois, became consolidated with the "American Baptist," and the able editor, Elder W. P. Throgmorton, became the Southern Illinois editor, with Elder J. J. Midkiff, of Cobden, Illinois, as field editor of the Southern Illinois department. Also, the name of Eld. C. N. Ray has been prominently associated with the paper since its beginning, as field editor and correspondent. With the present able corps of editors, there seems to be a grand future for the success and usefulness of the "American Baptist."

ELDER D. B. RAY.

Elder D. B. Ray is a native of Hickman county, Kentucky. He was born March 30th, 1830, and, in 1844, professed faith in Christ, and was baptized into the fellowship of Little Obion Church by Elder Willis White. He began to preach in 1854, and was ordained to the full work of the ministry in 1856, from which time, until 1870, he gave his whole time to the work in west Kentucky and Tennessee. He served several churches as pastor, but spent a large part of his time in Associational Mission work, and in special revival work in various states. Thousands were brought to Christ under his labors. In 1869, Elder Ray became associated with Dr. A. S. Worrell, of Lexington, Kentucky, on the staff of the "Baptist Sentinel," a monthly periodical. In 1873 he removed to LaGrange, Missouri, and became pastor of the church at that point. In January, 1875, he began the publication of the "Baptist Battle Flag," which was afterwards removed to St. Louis. He removed with his family to St. Louis in 1880, where he now resides.

Eld. D. B. Ray was mostly educated in Clinton Seminary, West Kentucky. He taught school for several years before entering the ministry. He has engaged in about fifty public discussions with

the representatives of the various religious denominations, especially with the leaders of the Campbellite and Methodist denominations, in which he has been regarded as very successful in the exposure of error and the support of Bible truth, as held by Baptists. Also, Elder Ray has spent much of his time in special revival work. He is the author of a valuable publication called the "Text Book on Campbellism," which has reached ten editions, and is regarded as having done more to stop the progress of the Campbellite heresy than any other publication. Also, he is the author of that very valuable publication called the "Baptist Succession," which has reached its thirteenth edition. Two oral discussions which he has held, one with the Campbellites and the other with the Dunkards, have been published in book form.

FORD'S CHRISTIAN REPOSITORY.

This able monthly, an eighty-page magazine edited in St. Louis, by Dr. S. H. Ford and his wife, Mrs. S. R. Ford, designed to fill the place between the newspaper and the book, is doubtless one of the most popular religious magazines published in the great West. It has been read with great pleasure and profit by many thousands of Baptists especially throughout the State of

Missouri. It was first published in Louisville, Ky., with John L. Waller and Chas. D. Kirk, as editors. In the commencement of its third year, Dr. Ford became associate editor, and in January, 1856, became sole proprietor. In July, 1871, the first number of this splendid magazine was issued from St. Louis, with headquarters at the Baptist Depository. The editor then said: "After ten years of suspense, consequent upon the civil war troubles, this periodical is again sent forth into the world of thought and work. It seeks to occupy as in former years its own peculiar sphere. Its aim is to supply a place, which, so far as its conductors are aware, is not filled by any other journal. It addresses itself to each member of the household, and its pages will be filled with matter worthy of being preserved." Therefore, as it asks the generous co-operation of the press, of the ministry, of the brotherhood and sisterhood of the Baptists, we do most heartily give it mention in these sketches as worthy of the patronage of every Christian family in the land. The Family Department, conducted by Mrs. Sally R. Ford, is especially attractive and interesting to the general reader. [This sketch is partly taken from "The Christian Repository," 1871, Vol. XI., page 78.]

NATIONAL BAPTIST PUBLISHING COMPANY.

This Company was organized thus :

“On the 16th of January, 1878, David B. Ray, James B. Weber and John M. Robinson associated themselves together under the appellation of the St. Louis Baptist Publishing Company, located in the city of St. Louis.

By the articles of association, the objects for which said Company was formed, were declared to be the transaction of a general book and job printing business, the publication and sale of books, pamphlets, tracts and periodicals. In his preface to the aforesaid articles of association, the president says: “The vast flood of affiliating literature which is overflowing the land, makes the establishment of our Publishing Company a necessity. Latitudinarianism and no-churchism is becoming the order of the day. It is the design of our Publishing Company to give neither aid nor comfort to an alien Gospel or alien churches. It will oppose alien baptism, alien communion, alien ordination and an alien pulpit. While others publish a diluted, mixed or perverted Gospel, it will be the province of our Company to publish the truth, the whole truth, and nothing but the truth, concerning the Gospel, kingdom and ordinances of Jesus Christ.”

The authorized capital stock of the company is \$15,000, divided into six hundred shares of \$25 each.

January 19, 1878, the Company was duly chartered, and became a body politic and corporate, under the name as given above. In June, 1881, the Company "purchased the stereotype plates and the entire stock of books of the Baptist Publishing House of Nashville, Tenn., and removed them to St. Louis, Mo. This purchase embraced the standard works of the old firm of Graves, Marks & Co., of the Southern Baptist Sunday-school Union, and those once owned by the Sunday-school Board of the Southern Baptist Convention, as well as the stock of plates and books once owned by the Southern Baptist Publication Society at Memphis, Tennessee."

Including the foregoing purchase, the company now owns the stereotype plates and copyrights of more than one hundred religious and denominational books, also about forty tract plates, the original cost of all of which was more than \$35,000.

The Constitution of this Publishing Company has been so changed that there are seven in the Board of Directors instead of three; and in the name, *St. Louis* has been changed to *National*,

so that the name of the Company is now The National Baptist Publishing Company. Its rooms are located at 1111 Olive street, St. Louis, Mo. D. B. Ray has been the President of the Company from the beginning. For Bibles, Testaments, and all kinds of religious and denominational literature, including Sunday-school libraries, papers, Teachers, Quarterlies and other helps, address the National Baptist Publishing Company, at the above-named address.

HISTORY OF THE BAPTISTS IN MISSOURI,
BY R. S. DUNCAN.

Of all the different books published in Missouri, no matter how important the subject, not one is of more importance to the whole Baptist family than Duncan's "Missouri Baptist History." Hundreds, yes, thousands of brethren and sisters, who are at this time quite young, doubtless read it with pleasure. How much more must the veterans of the cross, who have borne the heat and burthens of pioneer life, in establishing the standard of truth and holiness, rejoice in perusing its blessed pages as a sweet memorial of the past—renewing in their minds and hearts sacred memories of the faithful soldiers and watchmen who have long since fallen on the battle field and gone to their just rewards. Such

is the spirit and purpose, in part at least, of this splendidly arranged and well executed work. Let us think over the olden times of the pioneer settlements—the crude log cabin, its old-fashioned fire-place, its bright light of blazing sticks, the little window by which grandfather and grandmother sat, the old log church-house, the pleasant spring and shady nooks near the old church where the thirsty pilgrims drank and rested, and last, but not least, the good old preachers in the stand, praying, preaching and exhorting the frontier men to seek the heavenly country and the living fountain of life in Christ Jesus. Yes, these facts loom up in glittering beauty on the pages of this book, besides what has been accomplished in the past one hundred years in the wilderness of the great West. Its author says that its purpose is to preserve from oblivion the memory of men and of institutions; to record on the pages of history the important events of the rise, progress and results of Baptist sentiments in Missouri, once the battle-field of soul liberty and freedom, and where the final blow to Papal supremacy in the United States was struck. This purpose, together with the knowledge of its contents mentioned above, and the conclusive fact that it was written by a native-born Mis-

sourian—a self-made man, trained in the school of the same pioneer life—makes it a desirable book to be owned and kept by every Baptist family in this great State.

Its author, Bro. R. S. Duncan, was born in Lincoln county, Mo., April 27th, 1832, and is now in the fifty-fifth year of his age. In 1851, he was converted to Christ, and baptized into the fellowship of Zion Baptist Church, Montgomery county, by the venerable James F. Smith. In 1855, Bro. Duncan was ordained to the Gospel ministry. He was soon called to the pastoral work, in which capacity he has faithfully served many churches. In the year of 1869, he was chosen Agent for Missouri of the Foreign Mission Board of the Southern Baptist Convention, which place he has filled and still occupies with great faithfulness. In 1858, he commenced to gather the material which formed the subject matter of the aforesaid book. The log school-house, with a few weeks of school in the winter were his only opportunities for obtaining an education; but inspired with a commendable ambition, he has come forth as few would have done under similar circumstances. For this reason we mention him in these sketches.

CHAPTER XIV.

FATHER JOHN CLARK, THE METHODIST—OTHER
MINISTERS.

The first Methodist Society, so far as we can learn, was organized in Cape Girardeau county, near Jackson, the county-seat, in 1807—which was the year following the first permanent organization of the Baptists—but by whom we are not informed. However, Father John Clark was the first Methodist preacher, and from the information at hand, was doubtless, the first preacher other than Roman Catholics to set his feet on the western shore of the great river and preach the Gospel to the few scattered settlements of pioneer Baptists then in the territory of Missouri, for which reason we mention him, and also because of his singular life and religious character.

He was a native of Scotland, being born near Inverness,—which was once regarded as the capital of the South highlands of Scotland,—the 29th of November, 1758. He received a liberal education. His parents, being strict Presbyte-

rians, were particular in having the classics, Mathematics and their Church Catechism taught to their children in the parish schools. He took a great aversion to the classics. In about the year 1786, he came to the state of Georgia and settled near the Savannah river. It was here under the ministry of Elders John Major and Thomas Humphries that he united with the Methodist church. In 1791 he was received on trial as a preacher, and served on the Richmond circuit, in the region of Georgia three years, when he was ordained deacon by Bishop Asbury. Bro. Clark always had a great veneration for John Wesley as a reformer of the Church of England, but was truly Scriptural in his religious views, and therefore learned from the New Testament that a church was a local society, and that all discipline should begin and end in such society or church. From these views, it is certain that he looked upon the Episcopal mode of church government, given by the authority of a conference of bishops and ministers as not founded on Scripture, and was therefore trying to lord it over God's heritage, the Church. In consequence of these views, in 1795 he severed his relations with the Methodist Conference, and in 1796 left for the great West on foot, by way

of Kentucky, where he stopped for a time. He finally reached Illinois, where he made his home—if home he had at all, as he never married—with Capt. Joseph Ogle, or James Lemonson. He visited Missouri in 1798; at this time he was regarded as an Independent Methodist, though in sentiment he was a Baptist, which sentiment he vindicated in the year 1803, when he became a Baptist officially in the following singular manner. He had found an Independent Methodist preacher by the name of Talbot, who, like himself, had become dissatisfied with his Methodist baptism. A meeting was appointed, Talbot baptized Clark, and in return, Clark baptized Talbot and several others. Some ten years after this Clark became regularly connected with the Baptist denomination. [See his history called "Father Clark," page 238.] He was, therefore, the first pioneer preacher of Missouri, making his first visits in the St. Louis district of the State. He was so faithful that it is said that he, at one time, actually travelled all night to reach his destination, reaching the place in time to preach, having travelled sixty-two miles. He died in the year 1833, at the ripe age of seventy-five years.

REV. WM. D. HAMILTON.

Rev. Wm. D. Hamilton is a native of St. Francois county, Missouri. He was born February 4th, 1818, which makes him at the ripe age of seventy years. There were no schools nor scarcely any books suitable for children to study, as was the case in those early times; so he learned his letters, which were made by the teacher out of scraps of paper and pasted on a cedar board. When thirty-one years old he professed religion and united with the Pendleton Baptist Church, near which he now resides. In the year 1849 he commenced preaching and was ordained by order of this church in the year of 1852. Elders Wm. Polk and James Cleveland were the Presbytery. For twenty years he was more or less engaged in the pastoral work. At this time, however, he has retired to his pleasant home, caring for his aged companion, who has passed through a great ordeal of afflictions, which she has borne with patience and meekness, while waiting for the rest beyond.

REV. JAMES F. BAKER.

This young preacher was born at Fulton, Arkansas, July 7th, 1846. He professed faith in Christ and united with the Mt. Zion Church, October 20th, 1869. By order of this church he

was licensed to preach April, 1871. In April, 1872, he was ordained to the full work of the Gospel ministry. He has served as pastor of fourteen different churches; was missionary of Franklin Association for a term of five years; and though never a graduate of any theological school, he is quite an able preacher, and now resides in the town of Farmington, St. Francois county.

REV. J. C. PERKINS.

Rev. J. C. Perkins is a native of Shelby county, Kentucky. He was born September 30th, 1831. He came with his parents to this state when about two years old, and settled in St. Francois county, where he was brought up. When about twenty-two years of age, he professed faith in Christ, and was baptized into the fellowship of the Colony Baptist Church by the beloved Wm. Polk. By the order of the same church, he was first ordained to the office of deacon; and sometime after to the full work of the Gospel ministry. He has since been a faithful helper among the churches of the good old Bethel Association. He resides on a farm a few miles east of Farmington, and is loved and respected for his zealous, but meek and quiet life.

ELDER WM. S. HUFF.

This gifted young preacher, now pastor of the Old Pendleton Baptist Church, one of the oldest of the Bethel Association, is a native of Benton county, Alabama, being born February the 23rd, 1854.

He moved with his parents to Missouri in the spring of 1866; professed faith in Christ, and united with the United Baptist Church at Big Creek, Iron county, Missouri, 1873. By order of this church he was set apart to the work of the Gospel ministry in the year 1875. Having had but little educational advantages in his youthful days, and desiring to become better qualified for his work, he attended the Farmington Baptist College a part of two sessions, commencing at the advanced age of thirty-one years. His labors have been confined to pastoral service, which have been effective and useful among the churches of the Concord and Bethel Associations, with the promise of increasing power and usefulness in the future.

REV. JOHN HUFF.

This young minister, a younger brother of Elder Wm. S. Huff, was born in Lafayette county, Alabama, February 22d, 1859. He came to Missouri with his parents in the year 1866.

He professed religion and united, in the year 1879, with the Big Creek Baptist Church, to which his brother belonged, in Iron county, Missouri. He attended the Baptist College in Wayne county, Missouri, in the year 1881, and part of 1882, and the State Normal School the close of 1882, and part of '83. In April, 1888, he was ordained to the work of the Gospel ministry, by order of the Pendleton United Baptist Church, St. Francois county, Missouri; and is therefore a promising gift of the Bethel Baptist Association of Southeast Missouri.

ELDER F. M. SHAUSH.

This promising young brother is a native of Mason county, Missouri, but was principally brought up in Randolph county. He was born October 31st, 1858; was converted and baptized into the fellowship of Bethlehem Baptist Church the fourth Sabbath in October, 1883, under the ministry of Elder J. F. Smith, of Mexico, Mo. After this, he began his first work in prayer-meetings and Sunday-schools until the following August, when he preached his first sermon, in Boone county, where he labored in a protracted meeting with great success. At the close he returned home and engaged in a meeting with his home church, Bethlehem, Audrain county, Mo.,

which resulted in many conversions. This church, seeing the great zeal and earnestness for the salvation of sinners manifested by the brother, at once licensed him to preach at their regular meeting in August, 1884. Feeling the need of a better preparation for this great work, he entered the William Jewell College, September 9th, 1884, where he spent three years, one of which he preached to Little Platte county. For convenience, in July, 1887, he moved his membership from Bethlehem Church, Audrain county, to Centralia, Boone county. In the fall of this year he entered the Southern Baptist Seminary at Louisville, Ky. In consequence of an attack of nervous prostration, he had to give up his course of study and return home. Shortly after this he assisted Centralia and Sturgeon Churches in two revival meetings which resulted in twenty-five accessions to the church. The following spring he was called to the care of DeSoto Baptist Church for half of his time; also Bismarck and Bellview Churches each one-fourth of the time. In consequence of this necessity of pastoral service, by order of his home church, at Centralia, Mo., he was set apart to the full work of the ministry, April 23rd, 1888. The Presbytery consisted of Elders J. F. Smith, J. S.

Jesse and W. K. Wigginton, of Mexico, Mo., E. Silver and J. G. Hardy, of Centralia, Mo. On the following evening he was married to Miss Esther E. Rambaugh, of Centralia, and soon after left for his new field of labor in Southeast Missouri, stopping at Bismarck, St. Francois county, where he now resides, in a most important field for a young man.

REV. J. N. B. HEPLER.

This gifted young preacher was born in Rockbridge county, Va., July 13th, 1858, and came to this State in 1879. He professed faith in Christ and united with the Methodist Church, South, in the year 1880, and commenced preaching. Becoming dissatisfied with his baptism in 1882, he united with the Baptist Church at Curryville, Pike county, Mo., being baptized by the Rev. W. J. Patrick; in September of the same year he was ordained by order of this same church to the full work of the Gospel ministry.

He received his education at Richmond Baptist College in his native State; he was married to Miss Linnie Jamison, of Pike county, Mo., in 1881. They now reside in Farmington, Southeast Missouri. He has the pastoral charge of the Baptist church at that place as well as Union, Bonne Terre and Ironton Churches.

ELDER T. L. BRASSWELL.

This promising young minister was born in Clinton county, Ky., October 26th, 1849. In the year 1865 he professed faith and united with the Hopewell Baptist Church, Allen county, Ky. From this place he came to Missouri, coming by way of Tennessee, where he stopped for a time. He reached St. Francois county, Mo., in 1878, where he stopped and located. Soon after, in the year 1879, he was ordained to the work of the Gospel ministry, and was soon engaged in the active work of a pastor as well as in missionary work, having served some twelve different churches as pastor, and two years as missionary of the Franklin Baptist Association. He now resides in Iron county, and is still engaged in pastoral work.

STATISTICAL STATEMENTS.

In conclusion of the sketches of the Associations and ministers of the Regular Order of Baptists in Southeast Missouri, we here submit the following statistics, as gathered from the Minute Reports of 1885 :

Associations.	12
Number of Churches.	191
Number of Ordained Ministers.	150
Baptisms for that Year	931

Total Number of Communicants. . .11 302

For the reader's convenience in referring to the date of the organization of each Association, we give the following names and dates in Alphabetical order:

1.	Bethel Association.	. . . . .	organized	1816
2.	Cape Girardeau.	. . . . .	"	1824
3.	Franklin.	. . . . .	"	1832
4.	Black River.	. . . . .	"	1835
5.	St. Francois.	. . . . .	"	1850
6.	Jefferson.	. . . . .	"	1853
7.	Cane Creek.	. . . . .	"	1857
8.	Central Missouri.	. . . . .	"	1858
9.	Concord S. E.	. . . . .	"	1867
10.	Wayne County.	. . . . .	"	1875
11.	Charleston.	. . . . .	"	1876
12.	New Madrid.	. . . . .	"	1883

CHAPTER XV.

THE BAPTIST SANITARIUM—DR. WM. H. MAYFIELD
AND MRS. ELLEN MAYFIELD.

In all former Baptist Histories, written at different times and places where Baptists have lived and labored, honorable mention has been made of their great schools, colleges, universities, seminaries and academies for the moral, mental and physical culture and development of all who might become interested in a Christian education. But nowhere in all the world has history mentioned the establishment of a single Sanitarium. It is, therefore, with pleasure unequalled by no other interest that we mention in The History of Southeast Missouri, a *Baptist Sanitarium*, an institution where the impotent and afflicted of nearly all classes (except in contagious diseases) can avail themselves of all the advantages that the medical fraternity affords.

THE ONE BAPTIST SANITARIUM IN THE WORLD.

The great Baptist denomination, numbering in the United States alone 2,917,315, and filling the

earth with its pure teachings of the Scripture, has only one Sanitarium.

The denomination supports ministers, missionaries, seminaries, colleges, orphan's homes, and other beneficent and benevolent institutions; but only one hospital. Why is this? Baptists, as a body, are neither stingy nor poor. They give liberally to the support of hospitals, Protestant and Catholic. This is as it should be, since others have to care for our sick.

LOCATION.

On the 15th of September, 1887, the Baptist Sanitarium, located on the corner of Bell and Taylor Avenues, St. Louis, Missouri, was formally opened. The building is a beautifully constructed drab brick, two stories high, with basement rooms and furnace, and eleven large rooms and halls, all well ventilated. The situation is high, commanding a view of the city. The spacious grounds, with their carpet of green, shaded by forest trees and evergreens, are an invitation to repose. To one, who is accustomed to seeing the tall, dirty, brick buildings, surrounded by high walls in the city, used as a home for the sick, such a place seems more like a dream than a happy reality. The location is all that could be desired, removed from the smoke

and dust of the city. It can be reached from the heart of the city for five cents—the Locust street Cable car and its extension carrying passengers to the gate in twenty-five minutes. It is under the management of Dr. W. H. Mayfield, M. D., a Professor in the College of Physicians and Surgeons, and a graduate of the St. Louis Medical College. He is also a regular member of the St. Louis Medical Society. He is a man of great faith and piety, and undertook this work as a divinely appointed duty. Mrs. W. H. Mayfield is the Matron. She is a Christian woman of excellent standing. Physicians, matron and nurses have given their services free. How like the blessed Master is that man or woman who sacrifices all in the service of humanity. Healing soul and body was His mission on earth. Religious services are held in the institution. There have been bright conversions among patients and visitors. Certainly God's blessing is on the work.

HEALING THE BODY.

Since the opening of the Sanitarium, 111 patients have been admitted. The majority of them were Baptists; but none have been turned away. Catholics, Lutherans, Methodists, Presbyterians, unbelievers, and infidels have been treated. Boarding patients have come from Mis-

souri, Illinois, Arkansas, Kansas, Texas and Montana. An average of five patients a day have been treated, making over 1,000 who have been treated, exclusive of those boarding in the institution.

The cures effected in the short history of the Sanitarium attest especial Divine favor. Diseases treated have been from the most trifling ailments to the most serious. One remarkable case must be mentioned: Miss Eliza Poe, aged 38, of Coffeysburg, Mo., has suffered sixteen years with rheumatism and arthritis—the knees being completely anclosed at right angles—and has not been able to walk for sixteen years. She is now able to walk and the present points to complete restoration. The case goes on record as one of rare exception.

OWNED BY THE DENOMINATION.

The Sanitarium does not belong to an individual. It belongs to the denomination. So far, it has cost the denomination nothing over the rent of the building which has been paid by subscriptions of brethren, citizens of St. Louis and a few subscriptions from the country. No special appeal to the Baptist brotherhood has been made. The different departments have been furnished by donations.

A SUPERIOR ADVANTAGE.

One peculiar advantage to the patient is that the medical fraternity of the city are in heart sympathy with the institution, rendering their assistance when called.

TESTIMONIALS.

DEAR BRO.: God bless you in your good work.

G. L. BLACK.

Liberty, Mo.

DEAR BRO.: May God prosper you.

WILEY J. PATRICK.

Bowling Green, Mo.

DEAR BRO.: May God open the hearts of his people to give to this worthy object.

GEO. BOLSHER.

Columbia, Mo.

DEAR BRO.: Why not ask every preacher for \$5.00. I send \$5.00 for the preachers' ward.

N. O. SOWERS.

Salem, Mo.

DEAR DR.: The Sanitarium has been near my heart ever since it came into existence, even before it had a name and a local habitation. I deeply sympathize with you and your dear wife in your earnest and arduous labors. The Baptists have never turned their attention to the care of the sick, but in time, when this good work is

fully presented to them, they will give it a noble support, I believe. For the present it is a work of faith (as every good work is a work of faith). May God lead you on in his way and give you the sympathy and aid of His people.

J. P. GREENE,

Pastor Third Baptist Church.

St. Louis, Mo.

DEAR BRO.: My people are feeling a great deal of interest in your noble work.

W. M. HARRIS,

Pastor Delmar Avenue Baptist Church.

St. Louis, Mo.

I speak, as a witness, cheerfully attesting the great good which has been done by the Baptist Sanitarium, and its promise for the future if aided by the prayers and gifts of God's people.

NANNIE RAY.

St. Louis, Mo.

DR. W. H. MAYFIELD.—DEAR BRO.: I have been conversant with the Baptist Sanitarium from the day of its organization. It is the child of tears and prayers. It affords an asylum to distressed and afflicted Baptists and is accomplishing a work both for the bodies and souls of our suffering brotherhood which only the arithmetic of Heaven can compute. It deserves the prayers,

the sympathy and the hearty co-operation of the Baptists of this entire country.

Fraternally, WM. H. WILLIAMS.

St. Louis, Mo.

DEAR BRO.: It affords me unalloyed pleasure to state that, after being at the Baptist Sanitarium for over two months, I can most heartily commend it for its humanitarian and Christian work. Dr. Mayfield, the Physician in charge, is peculiarly suited to this character of work, believing as he does that Providence has clearly indicated this as the work of his life. Dr. Mayfield has in the person of his wife a most competent coadjutor. The importance of the work done by the Sanitarium can hardly be overestimated. It is a standing proclamation of the words, "As oft as ye do it unto the least of these my little ones, ye do it unto me."

L. S. PIKER,

Pastor Fourth Baptist Church.

St. Louis, Mo.

The work of the Sanitarium is one that must appeal to all Christians. It demands and should receive Baptist support. C. H. MOSCRIP,

Pastor Park Avenue Mission.

St. Louis, Mo.

Baptist Sanitarium collection for missions re-

ceived. I think it (like the widow's mite) is large in the eyes of the Master. May God bless you in your noble work. Fraternaly,

G. W. HYDE.

Lexington, Mo.

I have collected \$12.00 for a cot in the Baptist Sanitarium. My people are feeling a great interest in your noble work.

WM. HARRIS,

Pastor Delmar Avenue Church.

St. Louis, Mo.

DEAR BRO.: Our brother Glover, who recently visited your city, became very much interested in your institution, he, Geo. H. Laughlin and I send you \$15.00.

Yours very truly,

H. P. WILLIAMS.

New York City.

I realize that our benevolence, aiming first at the spiritual needs of our fellowmen, should secondly embrace their material distresses. To provide for the sick and suffering is a duty we have never appreciated and to have a Baptist Hospital or Sanitarium is not only a noble object but an imperative duty. I trust all will help in this noble enterprise.

J. F. COOK.

LaGrange College, Mo.

DR. W. H. MAYFIELD.

In connection with the beginning and final establishment of the Mayfield-Smith Academy at Marble Hill, and the Baptist Sanitarium in St. Louis, it is right that mention be made in these sketches of Wm. H. Mayfield, M. D. It will be remembered that his name appeared when the rest of the large and influential Mayfield family were mentioned in connection with Little White Water Church, located on Ichards' Creek, Bollinger county.

The subject of this sketch was born January 18th, 1852. Like the rest of his family he was trained to farm labor, industry and economy. His educational advantages in early life were limited, as in many districts there were no schools, and a term of three months during the year was the most in any district, with no graded nor high school near.

When eighteen or nineteen years old young Mayfield left home, with his father's permission, determined to seek an education. At this time he could only read and write, and had but little knowledge of arithmetic. He entered the Carrollton Institute, located in St. Francois county, from which place he returned with a comparatively good business education. He then entered

Fruitland Normal Institute, Cape Girardeau county, Mo., where he was prepared for teaching, after which he taught eight public school terms. He finally settled at Smithville, and engaged in mercantile business for a few years. He was married to Miss Ellen Sitze, of Madison county, May 10th, 1874. She was a daughter of Bro. John F. Sitze, of that county, a much respected citizen and faithful member of Castor Baptist Church. When about sixteen years old he professed faith in Christ and was baptized into the fellowship of Castor Church, where his parents then belonged, a distance of twelve miles from home.

After his marriage, he continued his business at Smithville until 1877. In September of this year he was appointed general financial agent of the St. Francois Association, to solicit means for its missionary work, and retired from business that he might give himself wholly to this important work and *his chosen medical pursuits and studies*, under Henry J. Smith, M. D., resident physician at Smithville, Bollinger county, Missouri.

The subject of Christian education was at this time in agitation among the Baptists of Southeast Missouri. The previous year the author had

been appointed missionary of the St. Francois Association for the year 1878, beginning his work in October, 1877. In the spring of 1878, he introduced to the people of Smithville the importance of establishing a Christian institution of learning in and for Southeast Missouri, stating that the community giving the best inducements might have the honor of its location in their midst.

The importance of these suggestions was immediately perceived by the quick and active mind of Dr. Smith, who had already been impressed with this work by his student, Dr. Mayfield, who had, with his devoted wife, been praying to God to open up the way. The whole plan seemed to be made clear to their minds one morning near the dawn of day, and after careful consideration, and prayer and thanksgiving to God, they made it known to Dr. Henry J. Smith, a Presbyterian, who, in the meantime, feeling himself impressed with the importance of this matter, had called to see them. After hearing their statements he enthusiastically encouraged Dr. Mayfield to proceed at once. Dr. Mayfield immediately drew up a proposition in the form of a subscription list which was soon signed by a large number of the citizens of Smithville, which was submitted for their con-

sideration the September following, at the time of the meeting of the St. Francois Association. In this work, as well as in the missionary work, he displayed great energy and faithfulness, as was shown in his report to the Association at the session held with Big Creek Church, Madison county, September 1st, 1878. The report made a showing of more than \$1,100.00 raised by subscription and moneys paid in for this enterprise.

It was thus that he began to display those noble qualities of soul and mind which gave him high rank among the young men of Southeast Missouri. He has never stopped nor faltered in his devotion to this enterprise, notwithstanding his personal sacrifice of means, his long trips without any salary, his sleepless nights,—all this accompanied by the adverse opinions of others and sad disappointments. But he never stopped until he, like others, saw the travail of his soul, finally, in the erection and establishment of a splendid brick structure on a beautiful eminence at Marble Hill, the county-seat of Bollinger county. This building has a capacity for 200 students, and is estimated to be worth, at least, 3,000, all paid. This was only the sequel to one of the high aims and noble ambitions pervading his soul.

After three years of arduous study, he graduated with honors from the St. Louis Medical College, shortly after which he was chosen Professor of Materia Medica and Diseases of Children in the St. Louis College of Physicians and Surgeons, which position he has filled with fidelity and ability. From this high position, he sought to establish a Baptist Sanitarium in the City of St. Louis, for the relief and benefit of suffering humanity. This is, to-day, the only institution of the kind, under Baptist supervision in the world. It is located on Taylor and Bell Avenues. Doubtless, a more useful or consecrated life to the cause of Christ and humanity has not been found in these, the later days of the Nineteenth Century.

MRS. ELLEN C. MAYFIELD.

Mrs. Ellen C. Mayfield, wife of Dr. W. H. Mayfield, St. Louis, and matron of the Baptist Sanitarium of said city, is deserving of honorable mention among the noble women of our faith.

The subject of this sketch was born the 7th of September, 1858, and was the daughter of the late venerable and beloved John F. Sitzes, of Castor Valley, Marquand, Madison county, Missouri.

On the 10th of May, 1874, she was married to

Dr. Mayfield, to whom she has been a faithful helpmeet and wise counsellor. Shortly after her marriage she professed faith in Christ and was baptized by Elder H. F. Tong into the fellowship of the Mt. Carmel Baptist Church, Bollinger county, Missouri.

Sister Mayfield is a woman of faith in prayer and in her work of many cares as matron of the Sanitarium, she is often in communion with Him in whom all fullness dwells.

Her early education was principally obtained in the common schools of the country. But after the establishment of the Mayfield-Smith Academy, she shared in the educational advantages of that institution, while under the able supervision of Prof. T. W. Tate. This was, doubtless, the ground-work of what seems to be her life-work—matron of the Baptist Sanitarium. Her work is a peculiar one, requiring in a large measure the exertion of heart and head. Few are found like this, willing to give up the sanctities of family and home life for the benefit of the sick and afflicted. For such sacrifices and faithfulness, will not the “well-done” plaudit be heard from the King of Glory, saying unto her, “Inasmuch as you did it unto the least of these, my brethren, ye did it unto me. Enter unto the joys of thy Lord.”

CHAPTER XVI.

CONCLUSION.

The arduous but pleasant task which the author has undertaken in gathering the material and compiling for the press this volume, with its various historical sketches of the churches, associations, leading ministers and lay brethren, is now finished. These brethren have figured in the grand conflict for truth and religious liberty for themselves and their children in Southeast Missouri during a period of nearly one hundred years. Besides those contained in this book, mention could be made at great length of the heroic fathers in the dark ages before them, yes, even from the days of the apostles, whose faithfulness sealed their lives to Christ for the truth's sake; but we have not space in this conclusive address except to refer the reader to their example which lives after them. I cannot close this task, however arduous it has been, without a suggestive hint of the great and important duties involving upon us, their children, which are so vastly spread out before us by their noble, self-sacrificing examples and lives.

Their labors of love for the cause of truth and religious liberty, that they might honor Christ and glorify God as well as to transmit to their children, unimpaired, the cause they loved so well, seems to have been so signally blest of God, amidst all the persecutions and trials of the past, that we cannot doubt but what they have proven themselves to be His chosen people, faithful to His commands and zealous for good works, with a firm and realizing trust that His Word should not return void, but accomplish that for which it was sent. These examples urge us to go on in the conflict until the darkness of superstition and ignorance has passed and the cause of truth shall shine upon all the places of the earth; until God's people shall come forth terrible as an army in battle array, with flying banners, and yet as beautiful as the sun when he shineth in all his strength. Therefore, let us go on unto perfection in the good work, seeking to bring to the cause every available means which God has given to our hands; not laying foundations for the reformation of the Church of Christ as has been done by the Romish Church, and was attempted by A. Campbell in the Baptist and Protestant churches. But, considering our origin from Christ and the Apostles, let us go forth as our

fathers have done, with the sword of the Spirit, which is the Word of God, conquering and to conquer until there shall be but one fold and one Shepherd which is Christ Jesus.

For these claims, dear brethren, we have, certainly, the most encouraging reasons, a few of which I will here mention:

The reformation of the Roman Catholic Church, which began successfully in the Sixteenth Century, having introduced a principle of reaction and thought, which has since been undergoing great expansion as is to be seen clearly from all sides, inasmuch as thinking men everywhere, of the Romish as well as all Protestant sects, which have their origin from Rome and not from Christ, are now busily engaged in examining their foundations and tracing them to their origin, only to be surprised upon finding them to be far short of a connection with Christ and his Apostles. Holding as they do the sentiment of the old reformers, that nothing is to be believed or admitted in religion, which cannot be sustained by the light of the Word of God and sound reason, with such views and such inquiries after truth, are they not thereby forced to abandon the doctrines and traditions of men; asking for a system of faith and practice which will stand the

strongest test of research and criticism—desiring to walk in the old paths? Thus it is that independent inquiry proceeds gravely to question all forms of religious principles and dogmas, wishing to know who holds the keys of true Christianity. It is not unreasonable to suppose that, as we profess to walk in that way according to the Word of the Lord, many will embrace our principles of faith and practice as those which nearest resemble primitive Christianity. The practice of infant baptism, sprinkling and pouring for baptism, is declining and dying away among our Pedo-baptist brethren. We may confidently infer that great accessions to our ranks will soon be made. They will learn that men are not born Christians until they are born again of the Spirit, and that they cannot be made Christians by simple obedience to Church ordinances, such as baptism, being placed in the care of god-fathers and god-mothers, nor by the Lord's Supper, confession and penance. They will learn that membership in a Baptist Church implies an acknowledgement of experimental religion for each individual as a prerequisite to all church privileges. This excludes infant membership and all formularies for religion, teaching the person to first become a Christian, then, with the love of obedience to

the commands of Christ, he begins the duties of a Christian believer. These sentiments, we, as Baptists, should earnestly advocate. Nor is this sufficient. We should teach that membership in a Baptist Church implies piety and holiness of life, the object of which is to keep the unity of the Spirit in the bonds of peace by a cultivation of godliness and a holy character which will throw its influence abroad, inviting others to share in the faith and holiness of the primitive churches, thereby drawing them to God,—training them by a course of spiritual education for usefulness in this life and the enjoyment of the life to come.

All this cannot be accomplished except through a progressive, spiritual religion, which is to be seen and read of all men. I mean personal religion; for, while orthodoxy is necessary in faith and practice, it will not insure spiritual power without a daily living likeness to Christ, which is the saving efficacy of our principles and influence. This is true, especially as there are sects that have success in gathering members without these attainments, but why? Because of the worldliness that is natural in their constitutions and the possession of church privileges by natural descent which more or less secures only a carnal member-

ship. The Baptists depend altogether for success and numerical strength upon the prevalence of true godliness in their members; for if these spiritual requisites are lacking in us, then those seeking spiritual life and blessings will go elsewhere in search for them—so far as the church is concerned—and our future progress will be darkened by clouds of disgrace and failure.

Then, with what eagerness should we engage to promote Christian piety and zeal among ourselves! Oh! how closely should we cling to the cross of Christ, watching, guarding against all tendencies to lower the standard of the principles so faithfully maintained by our fathers and now entrusted to our care. Oh! brethren, for these principles should we not watch and labor and pray? Our brethren in the ministry, who are the under-shepherds of the flock, should strenuously guard against lowering the standard of the Gospel, by not substituting a pleasing essay for plain Gospel preaching, and by not attempting to lead the services of the church by any mere dead formality. They should seek to be spiritually-minded in all things pertaining to the service of the church especially in the pulpit. Preach Christ always with the power and demonstration of the Spirit! With these characteristics and

vigilant observance of the laws of discipline, so that the purity of the churches is being maintained—each member becomes a living epistle through life, known and read of all men—we may expect a grand success ; and it is with these considerations that I most cheerfully conclude the arduous task of this work, which has engaged my time and means for two long years with much care, anxiety and solicitude for the encouragement of my brethren in Southeast Missouri. Notwithstanding which, I am forced to believe, from the history of the past, that there is a great future for the Baptists ; and, I may say, it is our duty to prepare for it. Doubtless, thousands of souls are looking out from obscurity and darkness, seeking for the living God, asking our guidance in their search for truth and life, freedom of conscience, and the right of reading for themselves, which has been outraged and trodden upon by the tyrants of the earth. They will continue to call upon us to assert their rights in the future as in the past ; and while we are thus beckoned to this holy war, let us not forget that it is our glory—a glory in which no Protestant can claim a share, as, before the Sixteenth Century, during which time the Protestants *may* have had *some* glory, our fathers long before that time,

then and since wielded the sword of the Spirit with hands which have never been reddened by a brother's blood because he desired to feast upon the principles of the living God. Oh, our martyred fathers and mothers! for the cause of truth, burnt, beheaded, strangled, or drowned in almost every European land at the beginning of the Reformation. As yet, many of them are unknown to fame; although their Christian heroism was so grand, that they bid us, by their noble deeds of suffering for the truth, display a zeal befitting the privileges and opportunities we now enjoy, by a faithful consecration of ourselves, our means, and our lives to the cause by establishing churches, charitable institutions, Christian education and Christian benevolence in every part of the world.

BEHOLD THE SETTING SUN.

 BY H. F. TONG.

Farewell, my dear reader, now that you are done
 The reading of a book, so curiously begun;
 For the cause of the truth that I have loved so well,
 I began this work, on which now I love to dwell.

For many weeks and months and years
 I've seen the setting sun,
 And in the darkness of the hour
 My race seemed nearly run;
 But still I gladly lingered on—
 To work, to toil, to pray,—
 Hoping that in the future years
 I'll find a restful day.

Farewell, dear reader, this book to you I leave,
 Given as a legacy from our older fathers,
 Who have suffered more than I, but who are resting
 Now in Heaven, far above the sky:
 For now their sun is set, this life they know no more,—
 Weep not, dear Christian mourner, for they will rest for-
 ever
 Where there is no setting sun, nor fading moon, nor
 stars.
 Then behold the setting sun, dear reader, and think,
 "Is the darkness near, when I must quit this mortal life,
 And before my God appear to answer for the deeds
 I've done, while on this terrestrial sphere?"

THE CHRISTIAN'S FUTURE HOME.

I soon shall drop this mortal coil,
 I know my time draws nigh;
 When freed from earth I'll tread the soil
 Of that city built on high.

Life's warfare closed, the victory won,
 My heavy cross laid down;
 I'll hear the joyful words, "Well done—
 Receive thy promised crown."

No cares disturb that peaceful realm,
 No waves of sorrow roll,
 To break and bruise and overwhelm
 The blood-bought happy soul.

No discord there, no note of woe,
 No bitter tears nor strife,
 But as the years eternal go,
 The soul finds newer life.

Close by the Lamb for sinners slain,
 I'll joyful take my place,
 And shout hosannas to His name,
 Who saved me by His grace.

With God the Father, God the Son,
 With God the Spirit, Three,
 No tongue can speak the glories won—
 This is glory for me.

SELECTED.

APPENDIX.

I. AMERICAN BAPTIST PUBLICATION SOCIETY, ST.
LOUIS BRANCH HOUSE.

This may, very properly, be enumerated among the Baptist institutions of Missouri, notwithstanding its ownership is in the society named, and it is designed and managed alike for the benefit of the denomination in all the states and territories to which its work and influence may go. But Baptists of the city of St. Louis, foreseeing and believing that such an institution as this, located permanently here, at this chief central metropolis of the great valley of the continent, would not only prove a useful agency to the building up of the cause at home, but for extending and strengthening it over the State and the wide country beyond, wisely accepted a proposition made by the American Baptist Publication Society, through its Board in Philadelphia, to the Baptists in St. Louis, and raised and paid over to that society the sum of \$5,000. This secured the permanent establishment of a branch house of the society here, for the sale of the

society's publications and of Baptist literature generally, as well as to constitute a center from which colportage and Sunday-school work for the Mississippi Valley and beyond should be conducted. Baptists of this field may, therefore, properly be considered as part proprietors of the institution, inasmuch as they have vested as well as beneficiary interests in it. And no one small investment made by Missouri Baptists has probably ever done more for the advancement of our general cause in the State and beyond than has this.

REV. G. J. JOHNSON, D. D., who, for five years previously, had served the Publication Society as its western secretary from another point in the field, was now called to St. Louis, and, in addition to the duties of secretary for the benevolent and missionary work of the society, was made its business agent and depositary to conduct the branch house. About the first of November, 1868, the Baptist Book Depository of St. Louis was formally opened, with public ceremonies, including addresses by Rev. John H. Luther, D. D., then editor of the *Central Baptist*, Drs. A. H. Burlingham and A. A. Kendrick, and others, then pastors in St. Louis. Four most reputable lay brethren, also, all of whom had given the most

liberally for the enterprise—but are now all so soon dead and gone—Marshall Brotherton, Wm. M. McPherson, Thos. Pratt and Daniel B. Gale—were present and participated. The *Central Baptist*, always true to the movement, and the other Baptist papers of the field, by their efficient advocacy, gave wide advertisement of the house, and thus its business early commenced. The sales, however, for the first four months, only aggregated \$2,356.38 ; but the next year 1869-'70, showed a grand increase, it now footing up for twelve months, \$24,373.75 ; the next year, \$32,562.83 ; the next, \$32,920.96 ; then \$30,851.53 ; and the next the jubilee or fiftieth year of the society and the fifth of this branch, reaching the largest aggregate of sales it has ever attained, to-wit: \$36,140.72. The continued and increasingly “hard times,” that have since followed and oppressed all the financial affairs of the country, have measurably affected the business of this branch, so that its sales have not, for the last five years, aggregated so largely as in the jubilee year. And still the material interests of the branch have not weakened. The area of its trade has been constantly widening and the confidence of the denomination in it, and the conviction of its indispensableness to our interests as

Baptists, have been unceasingly growing and strengthening. And—what can, perhaps, be said of no other branch house of the society—this has, from the first, steadily paid its expenses and also added meanwhile somewhat to its capital, so that its stock and all its means of usefulness have, since the opening, been much enlarged.

In ten years its sales aggregated over \$300,000 and the grants, though mainly issued from the parent house in Philadelphia, passing through this branch on the way to the beneficiaries, have footed up, for publications alone, at least \$25,000. In all, during the first ten years of its existence, through this branch fully one-third of a million of dollars of Baptist literature has gone forth to bless the world.

Sometimes a single tract, costing but one cent, or a pamphlet, costing only five cents, has been the means of the conversion of a soul, or the opening of the eyes of a mistaken disciple to see the errors of Peditism.

Wonderful has been the influence of this more than \$325,000 worth of literature going out in Bibles, Testaments, tracts, pamphlets, bound volumes large and small, libraries, Sunday-school papers, etc., etc., all over Missouri and Southern Illinois, and Kentucky, and Iowa, and Kansas,

and on and on to the north boundary, to the Pacific, to the Gulf, and eastward to the Atlantic.

But the dissemination of a Scripture literature is not all of the work done in connection with this branch and the district of which it is the centre and headquarters. In the ten years, by contributions of individuals and churches of the district, \$50,000 have been collected for the support of the benevolent and missionary work of the society, such as grants of publications, for colportage and Sunday-school work. To this amount the parent society has always added, at least, as much more in appropriations for this work, and for the support of the secretary and collecting agents, making \$100,000 in all, expended here in this service during the first ten years of its life.

As many as twenty-five colporteurs and Sunday-school missionaries have at a time been at work within the boundaries of this district, receiving their supplies from, and making the regular reports back to this branch.

After a little more than twelve years' connection with the Publication Society, as its district secretary, over seven of which St. Louis had been his headquarters and during this last period he had also served as depositary and had charge

of the branch house, Dr. Johnson resigned these positions, and for nearly three years gave himself to an educational agency for Shurtleff College; but is again connected with the society at the parent house in Philadelphia, as its general missionary secretary. Of his varied work and the extent of his usefulness, while in our field, we all well know.

Upon the retirement of Dr. Johnson, January 1st, 1876, the only one thought of as successor to fill the place of depositary, to have charge of the branch house and conduct the business of the society, was Mr. Lewis E. Kline, who, for seven years, had already served here under his predecessor, as chief clerk and book-keeper of the branch, and who had always been found competent and trustworthy. Under his able management, the past six years, the business has advanced prosperously and successfully, increasing in volume and in field of operation.

To follow a man with Dr. Johnson's reputation was no small matter, and required rare business tact; and further, since his retirement, there being really no district secretary—and hence no one in the field—it was a hard task to keep up the business, much more to increase it, but Mr. Kline

proved himself fully competent to the task. Without the usual collegiate preparation for such work, being wholly a self-made man, by active, persevering and strict attention to business, and often under the most adverse circumstances, he has succeeded far beyond the expectations of the most sanguine; much of the time doing the work of two men; always at his post, not having been out of the store one day from 1871 to 1877 inclusive, and only twenty-three days in eleven years, and twelve of these were caused by sickness brought on by overwork. Such has been this man's devotion to the interests of his patrons; and by these methods he has done a most wonderful work through the St. Louis branch house of the American Baptist Publication Society. By straight-forward, fair and square dealing he has passed through storms and fires untouched by any of said influences; in fact, "by virtue of his course he is a monument and a model of patience, perseverance, pluck and discreet judgment," and is deservedly one of the most universally popular, and the most highly esteemed of business men in the Baptist denomination in the West.

Rev. D. T. Morrill, of St. Louis, for a few

months succeeded Dr. Johnson as district secretary for the benevolent department, for the collecting of funds from the churches for missionary work, but soon returned to his preferred work as pastor.

Upon Bro. Morrill's retirement, Rev. C. E. W. Dobbs, D. D., of Bowling Green, Kentucky, was appointed, who also retired in a few weeks, before he had fairly begun the work. Since then, January, 1877, Mr. Kline has been acting as district secretary; although not actively prosecuting this department of the society's work, he has secured some handsome donations and bequests, so that while this department has not been actively cultivated, it has not altogether gone by default.

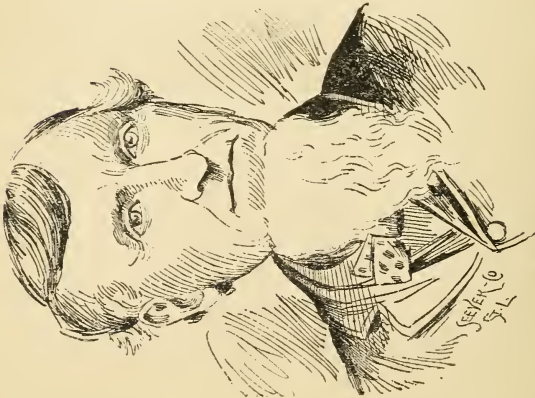
“On May 1st. 1882, the depository was moved into the new ‘Baptist Headquarters,’ in the Dorris Block, No. 1109 Olive Street, which is only five squares due north of the Union Depot. The entire building has been leased by Mr. Kline, and the American Baptist Publication Society occupies the first floor, which has been elegantly and tastefully fitted up for its purpose. The *Central Baptist* office is on the second floor front rooms. On the same floor may be found the office of the Rev. S. W. Marston, secretary of

the Home Mission Society ; and also the office of *Ford's Christian Repository*. The third floor of the building has been generously donated by Mr. Kline to the use of the Ministers' Conference, Ladies' Missionary Society Rooms, &c." (From *Ford's Christian Repository*, June, 1882.)

Altogether, "Baptist Headquarters," No. 1109 Olive Street, St. Louis, are conveniently arranged and admirably located and suited to the ends of their establishment ; and the Baptists from any part of the Mississippi Valley will find both pleasure and profit in visiting them.



III. MRS. POLLY MAYFIELD.

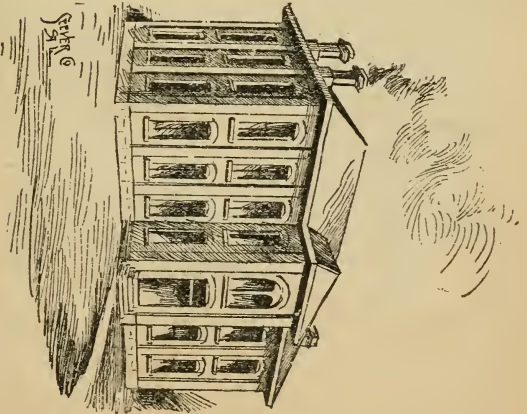


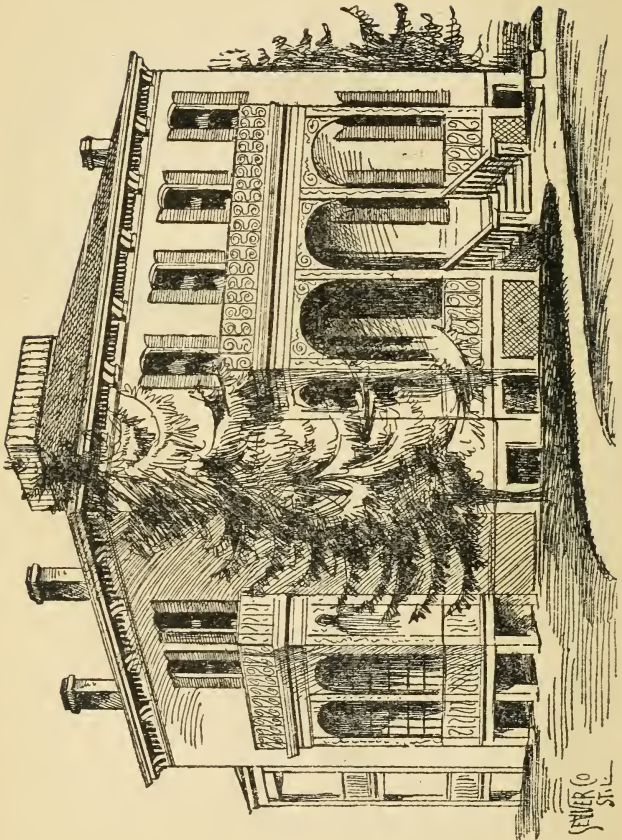
II. G. W. MAYFIELD.

IV. JOHN T. SIKES.



V. MAYFIELD-SMITH ACADEMY.





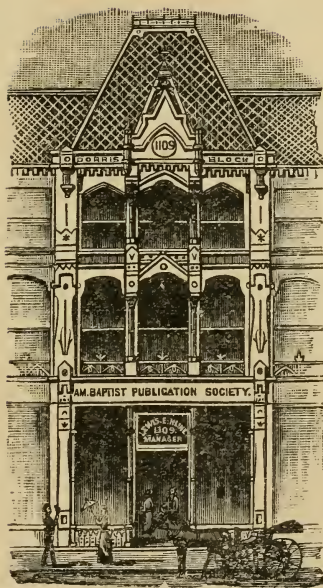
VI. THE BAPTIST SANITARIUM.



VII. DR. W. H. MAYFIELD.



VIII. MRS. W. H. MAYFIELD.



IX. AMERICAN BAPTIST PUBLICATION SOCIETY.

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